

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI

JACKSON, MISS., August 21, 1924

NEW SERIES  
VOLUME XXVI, No. 34

The church at Sontag was blown down Sunday afternoon, August 10th.

If you turn the midweek meeting into a Bible study, why call it a "prayer meeting", or "prayer service"?

At Mt. Zion, in Lincoln County, Pastor F. M. Britt was aided in a meeting by M. A. Davis. Twenty-two were baptized.

Dr. Austin Crouch of Murfreesboro, Tenn., will assist Pastor Bacon in a meeting at Itta Bena for ten days beginning September 15th.

It is said that Mormons are planning to withdraw their missionaries from Japan after 22 years without a convert. It takes Holy Ghost religion to convert a real sinner.

The Education Board of the Southern Baptist Convention meets in Birmingham early in September. It is presumed that a secretary will be elected to succeed Dr. W. C. James.

Brother A. L. O'Briant assisted Pastor A. C. Parker in a meeting in Macedonia Church, Forrest County. Seventeen were baptized and five were added by letter. A good new house has replaced the one recently destroyed by fire.

Dr. W. B. Riley, pastor First Church, Minneapolis, and well known as a leader of fundamentalists all over America, has suffered a complete nervous collapse and it will take a long rest to restore his health. At the last report he had begun to improve.

Some of our Mississippi people ought to be interested in the offer of our Foreign Mission Board in Richmond to give \$1,000.00 for the best book to be written on the subject, "An Alternative for a Lost or Decaying Religious Faith". Write to Dr. J. F. Love for full information.

Georgetown University in Washington City is a Roman Catholic school of the Jesuit variety. It is said to specialize in training men for secretaryships in our consular service, thus getting into responsible places in the diplomatic corps men in sympathy with Romanist ideals and people.

Giving up his church at West Laurel, Pastor Bryan Simmons will live at his home near Learned and be ready for service in meetings or in any way the Lord may direct. He is one of the best men and preachers in the state and will be kept busy. He spent the latter part of August in meetings at Harpersville and Lena. September will be given to the church in Laurel.

A Catholic priest who was once a Protestant says: "Literal Protestantism might, once in a way, do for the rich and happy in the world, it fell to pieces before the great realities of life: Sin, suffering and death." And he is right. He also says truly: "The religion of the New Testament was a religion of authority, a dogmatic religion imposed upon men as a supernatural revelation, independent of human judgment, superior to the fluctuations of time, absolute and divine." The difference between him and an orthodox Protestant is that with one the authority is expressed in the church, with the other it is expressed in the Bible.

Pastor John Broadus concluded a good meeting at Elliot by baptizing seven.

Pastor T. J. Latimer of Port Gibson has been given a month's vacation which he will spend in complete rest.

An exchange suggests that the report of revival meetings should include the number of subscriptions to the state denominational paper.

Report comes to us of the serious illness of Pastor W. A. McComb of Gulfport. We sincerely hope he may be on the road to recovery before this is read.

A Catholic journal is responsible for the statement that in most Catholic colleges courses in journalism have been recently established. Those who control the news control the world.

Rev. Vernon H. Cowser, many years ago pastor in Mississippi and an alumnus of Mississippi College, for several years a resident of California, visited his boyhood home at Pickens recently.

The question used to be asked when woman's suffrage was being discussed, "Will they be willing to bear arms?" Well most of them seem to be willing.

Born to Mr. and Mrs. W. G. Mize, August 2nd, a son, W. G., Jr. Mr. Mize is Manager of the Baptist Book Store, and in the near future will have an able assistant. Their many friends congratulate them and wish for the young man a bright future.

The Merchants Bank and Trust Co. of Jackson, Miss., makes the suggestion in their advertisement in this issue that our people plan now to attend the Encampment at Gulfport next summer, and that a good way to provide for the cost is to save \$5.00 per month and deposit in their Savings Department.

This is what President Coolidge said about prohibition in his acceptance speech:

"Our country has adopted prohibition and provided by legislation for its enforcement. It is the duty of the citizen to observe the law, and the duty of the executive to enforce. I propose to do my duty as best I can."

Pastor R. L. Wallace reports that the contest between his men's Bible Classes at Morton and Pelahatchie closed Sunday and it is so close that it will take the "official returns" to determine which won. On the last day each class had 130 men present, and almost all of them had studied the lesson. This has resulted in multiplying the class attendance and greatly enlarging the Sunday Schools.

There is hardly any man of our generation who is more of a hero to the average boy than Ty Cobb, the baseball ace. It will be interesting to read that the other day in an interview with a reporter he said, "If I had my time over again I should probably be a surgeon instead of a baseball player." After expressing satisfaction with his present position he added: "I have only one regret, that is the fact that I shall not have done any real good to humanity when I retire. I suppose everyone will have forgotten me in a few years' time."

Congressman B. G. Lowrey is taking a joy ride to Amarillo, Texas, in his car.

Pastor W. A. Sullivan of Drew had a meeting at Sunflower Plantation, a few miles west of town and received 75 into the church.

The little girl from down the street wants to know if the man who objects to her bobbing her hair has ever bobbed his whiskers.

The Second Church, Columbus, is just getting into their new building. Congratulations to Pastor Sansing and the people who have worked heroically.

There are said to be 35,000 students in the various colleges in Boston, 45 in number, representing all denominations, every state in the Union and every country in the world. And yet they say that Boston has a large majority of foreign born and children of foreigners.

A program has been prepared for the Harrison County Association by P. S. Dodge, Luther Maples and John McLeod. It meets on September 9th at 7:30 P. M. The first session will include the sermon, organization and announcements. On the second day the three divisions of the work will be presented with missions in the morning, social service in the afternoon and education in the evening. S. G. Posey is temporary moderator.

Eight states in the Union have abolished capital punishment: Maine, Rhode Island, Michigan, Wisconsin, Minnesota, North Dakota, South Dakota, and Kansas. In four years 458 people in New York were sentenced to death, of whom more than half were foreign born, 127 from Italy, 25 from Germany, 15 from Russia. These facts are learned from the Religious Herald, whose editor has been studying penology and believes that capital punishment does not cause a decrease in the number of murders.

We call attention to the following statement from the Alabama Baptist because it is a sample of careless Bible reading and interpretation which is common and calculated to do untold harm. Editor Gwaltney says, in speaking of the fifth chapter of Matthew, "Our Lord explicitly states in several places that men of old times were taught certain things, but he was there teaching something else." This he says to justify the assertion that some things in the Old Testament are out-grown. This interpretation wholly disregards the words of Jesus in that same chapter, at the beginning of the paragraph, in which he says, "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill." He removes no moral obligation of the Old Testament and lowers no standard in it. On the contrary he raises the standard higher. All the changes he makes are to make the commandment more rigorous and penetrating. Some of the things, which he said had been taught, were not in the Old Testament at all, but were misapplications of Old Testament teaching. Such is the saying, "Thou shalt hate thine enemy." The Old Testament of course teaches no such thing. The only way the moral law of the Old Testament is changed is by making its requirements more stringent.



## KINDNESS COUNTS—No. 2

A man lived about forty or fifty yards from a church where I preached. He very much disliked preachers. He and his wife were very popular with the young people, and they took delight in turning them against preachers.

In protracted meeting seasons they made special efforts to influence them away by managing worldly entertainments to attract them, succeeding only too well. I had been preaching there a year and a half or more. I had not met them. They never went to church. One Saturday I went over early, rode to his gate, knocked at his door, responded to by the coming out of himself and wife. I greeted them and made myself known to them. He invited me in. I chatted with them as freely and pleasantly as I could, studiously avoiding any references to religious matters. At the proper time I arose saying, "I see my people are gathering. It's time for worship. Will you go down with me?" "No, I can't go now," he replied. He followed me to my horse. His wife came to the door. When I mounted the horse, he said, "Come back and spend the night with me." I was surprised and puzzled. I felt that it was a critical moment. After a little hesitancy, I said, "I will if you'll go with me to church tomorrow." He hesitated. Speaking to his wife, who stood in the door, I asked, "Don't you think that a fair proposition?" She replied slowly, "Well it does look so." "You know it's so," I added. Soon he agreed. I spent that night in his home feeling to be a welcome guest.

We talked familiarly and freely about various things of mutual interest (avoiding religious topics) until the wee hours of next morning.

They went to church and listened attentively. They continued to go and in a few months I baptized both on a profession of faith in Jesus Christ. They made good church members, and the last I heard of them, years after, they were still exemplary, and my very warm friends.

—Old Iota P.

## CAN THE SCIENTIST ACCEPT THE NEW BIRTH?

(Sunday School Times.)

We often hear it said that the strictly scientific mind cannot accept the old-fashioned view of salvation through the shed blood of Christ, and other Bible statements of miracle and doctrine. Yet God has always raised up men of the highest standing in the scientific world who have accepted, as little children, the truths of God's Word. One of the most outstanding instances of this in our generation is Dr. Howard A. Kelly.

Some years ago the editor of a secular magazine wrote:

"Dr. Howard A. Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of Obstetrics and Gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field."

Such a man can hardly be called ignorant or lacking in intellectual discernment. Very recently a Russian friend of Dr. Kelly put him in touch with a professor in one of the leading Russian universities, who, as Dr. Kelly writes the Editor of The Sunday School Times, "is asking for a light and as to a way." Dr. Kelly wrote to this Russian university professor a personal letter which the Editor has had the privilege of reading, and which Dr. Kelly now permits him to share with the world-wide family of The Sunday School

Times. As you read this letter, will you not pray earnestly that God may use it to bring another scientist into the only true wisdom, the knowledge of God through personal acceptance of Christ as Saviour and Lord?

Dr. Kelly's letter follows:

"Dear Professor D—

"I was very glad to hear from you recently and regret that I have not the pleasure of knowing you personally.

"I write regarding the Christian faith.

"I am sixty-six years old, and have lived all my life in close touch with science and scientific men, and with all sorts of faiths which I have seen tested out. Thorough investigation and careful study and personal testing have brought me to an absolute conviction of the truth of the Bible record and the belief that the human race is incurably sinful apart from the grace of God, and that grace, foreshadowed in the Old Testament in the communications from God to the forefathers and particularly through the sacrifices, is fully manifested in the blood of Jesus Christ, the Son of God, born of a virgin, who took our sins upon his sinless body and fulfilled all the sacrifices, expiating them upon the cross. The New Testament is God's perfect record of this fact, not man's word, though written by human agencies by God, inbreathed by his Holy Spirit.

"This belief is not a confession of faith in an external fact, but something which transforms the life through a new spiritual birth and brings with it new appetites and offers an entirely different relationship to the world. I know this through daily personal experiences and through the transforming power in the lives of numbers of people I have known.

"Christ's invitation is, as I think I wrote you, 'Come and see' (first chapter of John); and his promise is, 'If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself.' Surely no science we can cultivate operates on any more definite principle than this.

"May I sign myself,

"With sincere affection yours,

"Howard A. Kelly."

## WHAT'S THE MATTER WITH OUR SCHOOLS?

Number 9

The public have been taught to believe that book-learning is education. Book-learning is NOT only not education, but often interferes with one's getting an education—and yet "book-learning" is about all the schools offer, and which THEY mis-label "education". Leopold and Loeb are the legitimate results of high class book education. They are the perfected results of high class book-learning "education". What they are in a high class degree, millions of our school graduates are in a lower degree.

This is a necessary consequence of the "system"—a system which puts our children in a non-producer's class and keeps them there until they are 21 to 24 years old. During all this time the "system" does not require of them the earning and saving of an honest dollar. Yet an educational system should provide for combining WORK, STUDY and SAVING—a balanced ration for the growing mind. This is an absolute necessity for a rational system of education.

In my last I quoted largely from Mr. Babson in his book, "New Tasks for Old Churches". That the reader may know I am not unreasonably "radical" in my attentions about our school system, I call your attention to the following schedule which Mr. Babson offers in the above book. This schedule applies to the Third Period of education, extending from 14 years to 22 years. This is the period of High School and College, where, you will recall, my contention is that our system commits its greatest sins.

	Daily	Daily Work	Daily	Daily Sleeping
Age	Study in School	for Wages	Playing	and Eating
14	5 hrs.	4 hrs.	3 hrs.	12 hrs.
15	5 hrs.	4 hrs.	3 hrs.	12 hrs.

16	5 hrs.	4 hrs.	3 hrs.	12 hrs.
17	4 hrs.	4 hrs.	4 hrs.	11 hrs.
18	4 hrs.	5 hrs.	4 hrs.	11 hrs.
19	3 hrs.	6 hrs.	4 hrs.	11 hrs.
20	2 hrs.	7 hrs.	4 hrs.	11 hrs.
21	1 hr.	7 hrs.	6 hrs.	10 hrs.
22	0 hrs.	8 hrs.	6 hrs.	10 hrs.

## Play, or Study, or Home Duties

Mr. Babson goes on to say: "ALL the colleges of the land will some day adopt a similar schedule. Whether boys or girls go to college, a proper educational system demands that they should be under direct control of the school at least until through their 21st year, and longer if the necessary habits and intelligence have not been acquired. In fact the school must aid and guide them to their first jobs.

The theory of wages, rent and interest should be taught during these years. Each day the man in the office or factory, and the girl in the home or store, will think of new problems which the teachers can answer during the hours of school attendance.

Young students should be taught that the Law of Action and Reaction applies to human relations, as well as to mechanics and economics. Only as people learn that Jesus' teachings are based upon this scientific Law will they command respect and be observed."

—G. T. Howerton,  
Starkville, Miss.

## THE CHRISTIAN PRINCIPLE AS APPLIED TO QUESTIONABLE AMUSEMENTS

(Digest of Sermon by Pastor J. L. Boyd, Magee Baptist Church.)

We might say by way of introduction that what is said here is not directed to the unsaved person; the person who has never made a profession of faith in Christ. Our only message to him is "Repent ye, and believe the Gospel, for the kingdom of heaven is at hand". We here are speaking to the Christian, the person who has made a public profession of faith in Christ as his Saviour, and joined the church. The pastor feels that in the light of the text (2 Tim. 4:2) that he has a message to the Christian in these days when it seems that there is a fearful letting down of the moral standards.

I. In the first place, the question arises, "What are questionable amusements"? Well, they are those amusements and worldly pleasures that fall in the twilight zone between what we know without question to be right or wrong. In other words, those things that are not forbidden by the laws of the land, but are forbidden by the laws of a good conscience. A good conscience being one that honestly desires to do the right, if it knows the right, and is open to receive light on the subject. Or to state it still differently, a questionable course of conduct for a Christian is one that is not unlawful, but is wrong per se in principle or in influence. Such things to our mind are modern-dancing, mixed-bathing, card-playing, promiscuous car-riding, etc.

II. What is the Christian Principle to be applied? Briefly, it is this, "Do not do those things that would impair your efficiency or lessen your usefulness". And in the application of this principle the following questions should be asked:

1. Will this course of action unfit me for my Christian duties? If it should have a tendency to impair my health, physically or mentally, then I as a Christian should not indulge or participate.

2. Will it help me in my main business on earth? The main business of a Christian on earth is to win others to Jesus and Salvation. By doing these things can I better win others, or will the doing of them hinder me in soul winning?

3. Will it hinder my church in its great mission to the world? Or will it cause unsaved persons and critics to find fault with my church and make it harder for my pastor and others to win these to Jesus?

4. Am I willing for the Bible to guide me?



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Or can I put my Bible under my arm in going to these questionable places and when challenged as to my right of being there show it and say that I take this step after Bible reading and prayer?

5. Who are the leaders in this avenue of pleasure? Are they the real leaders in my church and community for the highest and best and holiest in the cause of Christ?

6. Whom shall I please most in doing this, my Lord and Saviour or the Devil?

7. What are the probable results? Will it tend to lead me and others to do those things that are wrong? In other words, am I taking chances with temptation, and am I sure that I am strong enough not to yield?

8. What influence will I have on others? Am I willing to be my brother's keeper? Even if I do not yield to the temptations, am I willing to be instrumental in leading others into these temptations who are more likely to yield than I?

9. Would I be willing for my pastor and his family to enjoy the same privileges, should they desire, and would I have the same respect for them as spiritual leaders?

I am of the opinion that if every Christian would sincerely ask himself these questions and honestly answer them in his or her own heart in the application of this principle, there would be a great deal less of immorality and the breaking down of the moral standards.

Yours for the coming of our King,

—J. L. Boyd, Pastor.

### WHAT IS REPENTANCE?

What is repentance? What is it that always takes place in the lost sinner prior to his believing in Christ Jesus?

Now it is evident if we are to find the answer to this question we must know the meaning of the words "repent" and "repentance". Webster's Dictionary gives the meanings of "repent" to be: "To feel pain, sorrow, or regret, for what one has done, etc." "To change the mind, or the course of conduct." "To be sorry for sin as morally evil, and to seek forgiveness; to cease to love and practice sin." It gives the meanings of "repentance" to be: "The act of repenting, or the state of being penitent; sorrow for what one has done; contrition for sin." "A change of mind, or a conversion from sin to God. Hammond." "The relinquishment of any practice from the conviction that it has offended God." Why so many and different meanings? Simply this: the Dictionary does not give what the meaning ought to be, but what it means to people now; usage establishes the current meaning of a word. This word we are considering denotes a doctrine about which there has come to be a difference of opinion, therefore it has different meanings to different people, and the dictionary seeks to give all these different meanings. Take the same authority on the word "baptism" and it says it is a rite that is performed by either a sprinkling, or pouring, or immersion." Why these different meanings for "baptism"? Because it means one thing to some people and something else to other people. What are we to do? Which one of these meanings are we to accept? For the word "repent" we could take one of a half dozen meanings on the same authority. You see this leaves us hopelessly confused. What is our recourse? Fortunately for us just here when the New Testament was written this word "repent" and "repentance" had not crystalized into a theological term to denote a certain doctrine. It had not become a technical term. I mean the Greek words that are translated "repent" and "repentance" had not. They were in every day use, they were ordinary words that the people understood. When these words were used they conveyed to the hearers a definite meaning.

It is very plain that our only wise course is to enquire what were those Greek words and what You will see the wisdom of asking the scholar You will see the wisdom of asking the scholar and not the theologian. The scholar will give us

the meaning of the word, the theologian will attempt to give us his notion of what the doctrine is. If we can be sure we have the meaning of the word we can know we are in the right road and can proceed with bright hopes of arriving at our destination. The Greek word for "repent" is "metanoeo", and for "repentance" is "metanoia". "Metanoeo" means "To change one's mind", "metanoia" means a change of mind. This word "metanoeo" is made up of two words, "meta", a prep. after and "noeo", a verb, to think, "metanoeo" to think after, to think again, to think a different thought, to have another thought, or to have another mind, thus to change the mind. We have right here on the same page in the lexicon an analogous word "metamorphoo", "meta" and "morphoo", "meta" after and "morphoo" form, which means to change into another form. We have the Anglicized word "metamorphose" and our dictionary gives the same meaning the lexicon does, and only one meaning. Why is this true in regard to this latter word and not true in regard to "metanoeo" and "repent"? Simply because there is no difference of opinion about that which is denoted by the word "metamorphose" and there is about the thing denoted by the word "repent".

Thus far we have learned that the experience a lost sinner has before he will or can believe in the Lord Jesus is a change of mind. What we have yet to learn is: about what is that change of mind? If a sinner today must change his mind before he can or will believe in the Lord Jesus Christ, then what is he to change his mind about? He thinks wrong about some thing or some person, and he must change his mind about this thing or this person before he can or will believe in the Lord Jesus Christ. What is this thing or who is this person? When we have the answer to this question then we shall know what the doctrine of repentance is. Jesus and John the Baptist and the apostles spoke and the apostles wrote in the language of the common people. They did not coin new words, neither did they use words with different meanings from what they were understood in every day use. We will observe then that every time the word "metanoeo" is used it does not apply to the same class of people, neither does it mean to change the mind about the same thing. As we study a few passages where this word is used we shall ask first of all to whom does it apply, and until we find a passage that applies to sinners in this dispensation we may know we have not yet found a passage that answers our question: "What is repentance?"

Look at Mat. 3:2, and 4:17. Jesus and John the Baptist both say the same thing: "Change your minds" for the kingdom of heaven is at hand. To whom are they speaking? To Jews and Jews only and to Jews at that time only. It was about the nearness of the Kingdom of heaven they were called on to change their minds. That call to repentance ended when the Jews rejected Jesus. Turn to Luke 13:1-5. Twice Jesus says, "Except ye change your minds we shall all likewise perish." To whom is he talking? To Jews and to Jews only, and to Jews at that time only. Read the passage, all of it. Here are the circumstances: Mention had been made of some whom Pilate had killed while they, it seems were offering sacrifices. Jesus said you shall likewise perish, that is suffer violent deaths except you change your minds. How literally true were his words! When the Romans came and took Jerusalem some thirty-seven years after this there was the harvest of carnage of which these in this passage were only a first fruit. You see it is erroneous to apply this passage to the lost sinner today. Now read Acts 8:18-24. To whom does this apply. Here is a man who has believed, therefore has everlasting life. But he is in woe! He thinks he can buy the gift of God with money, that is the gift to have power to bestow the Holy Spirit by the laying on of his hands. His thinking is wrong, his wrong thinking is the wickedness from which he is called on to change his mind. Peter tells him to pray God

if perhaps this wickedness be forgiven him. This is not instruction to the lost man, no where is the lost ever instructed to pray to God for forgiveness. It may be that all lost people are in error about the gift of God being purchasable but this is not a call to them to change their minds, for we shall see directly that this is not the object of the change of mind. Some times you hear Paul in 2 Cor. 7:10, quoted as applying to the lost man. If you will take the pains to notice that he is writing to saved people, 'saints', "sanctified", etc., you will perhaps see a present day application of this passage but not to the lost man. Another passage that is often used as applying to the sinner today is Heb. 12:17, where it is said Esau sought place for a change of mind but found it not though he sought it carefully with tears." If you will turn to Genesis 27 you will see that Esau sought to get Isaac to change his mind, but Isaac would not though Esau sought it with tears. It would be amusing to hear this passage applied to the lost sinner today if it were not so sad.

We want to find some passages now that do apply to the lost sinner in this dispensation. There are three we shall read, there are many more but these will suffice to show that they apply to people today, and also show what the change of mind is. Luke 24:46-48, "And he said unto them thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that 'a change of mind' and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Acts 17:30, "And the times of this ignorance God winked at: but now commandeth all men every where to change their minds." Acts 20:21, "Testifying both to Jews and also to Greeks, a change of mind toward God and faith toward our Lord Jesus Christ." To whom do these scriptures apply? Read them again, "Among all nations", "Now . . . all men every where", "Both to Jews and also to Greeks". No doubt here about who is called on to change the mind. Ask again what is the object of this change of mind? What thing or what person? About what or about whom the sinner is to change his mind before he can or will believe in our Lord Jesus Christ? Read one of these passages again, "Testifying both to Jews and also to the Greeks. A change of mind toward God." Notice, "A change of mind toward God." God is the object of this change of mind. And here we have the answer to our question, "What is repentance?" "What is that experience a lost sinner must have before he will or can believe in the Lord Jesus Christ?" It is simply this: "A change of mind toward God." If you will think just a bit you will see why this must needs be. A sinner to be saved must believe in the Lord Jesus Christ, that is he must believe the record that God hath given of his Son. This record man cannot believe on man's testimony and he cannot believe it on God's testimony in his original natural, carnal mind. Man by nature is in ignorance about who God is. He thinks he is such an one as himself. This is saying he does not know the true and living God. But when he has a change of mind toward God, or when he comes to know God then he will and can believe what God says and believe it because God says it. And he will not and can not keep from believing what God says. Eve believed Satan's lie in preference to God's truth, and all of the Adamic race has done the same thing, and for this to be reversed in any one he must have a change of mind toward God.

—E. R. Henderson.

Pope Leo XIII., in an encyclical published in 1894, is quoted as saying, "We hold upon this earth the place of God Almighty." Compare that with what Paul says in 2 Thessalonians 2:4 about "The man of sin, the son of perdition, sitting in the temple of God, showing himself as God."



## The Baptist Record

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### INSPIRATION AND PERSPIRATION

The definition of genius as five per cent inspiration and ninety-five per cent perspiration just about hits the mark. Genius is the ability to succeed, and success in everything depends more on hard work than all other things put together. The old Latin motto that labor conquers, or overcomes, all things is still current coin of the realm. Things don't happen in this world, or any other, by accident. There's always a reason. The law of cause and effect is inevitably, unchangeably and universally operative. And the will to work is the first great cause in any achievement.

We are not here writing a school girl essay, though that is a good thing in its place. We are not philosophizing, though there is a fundamental philosophy in all things. We are writing about a thing that immediately and vitally concerns and affects our Christian work. Don't jump—and don't yawn—when we say that we are applying a universal and common-place principle in life to the immediate task in hand, the completion, in the next few months, of our seventy-five million campaign.

People are asking on every hand, how is the campaign coming on. Or as they generally put it, how are you coming on with the campaign. There is such a tendency in human nature to "let George do it". Now our answer is that no campaign, nor anything else worth while will run itself. Nor can it be run by long distance, nor be given successfully the absent treatment. This is not a telepathic job. It has got to be done by the sweat of our brows, and that means not by some man at headquarters, but by every man in his own quarters.

This has gotten to be such a labor-saving age. Though there was never a greater misnomer, for no machine saves labor, it multiplies its efficacy and results.

The human race is naturally a race of gamblers always willing to take chances and hoping for good luck. The Turks have had sense enough to see that poker is not a game of chance. I certainly wouldn't like to take chances in a game of poker players. It is a game of sharks. We are always hoping for some favorable wind, for some good fortune to come, like Mr. Micawber, waiting for something to turn up. Now what has got to be done if this campaign is carried through to a finish, according to the will of God, is for every man and woman and child who is a member of our Baptist churches to lay hold of this task and put it over. Don't bother about how the campaign is coming on. Don't wonder how they are doing at headquarters. See that each one of us is standing in his place and working till the sweat comes out. Don't depend on big speeches. Don't depend on big rallies, or great enthusiasm, or whooping 'em up. Just let us get down with the spade and the hoe and dig up something. We'll have to perspire somewhat before the thing is done—in your church and mine, in your home and mine, in your clothes and mine.

When Brother Quisenberry asked a thousand preachers, a thousand laymen, and a thousand

took our breath. But there have been a few at least who said, "We'll try it out." It may require a whole lot of perspiration, but that will be better than depending simply on inspiration. Remember there was One of whom it was said, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

### OUR FIRST BUSINESS

Present day Christians need to study the Bible for more reasons than one. But the one reason which is now in mind is to find out what is the first and chief business of the churches. This is said in no carping spirit, but in the deep and serious and painful conviction that many of the Christian people have lost the conception of their primary mission in the world. It is safe, in this matter to go back to the New Testament and the example of Jesus. It is unsafe to do anything else.

What does the New Testament have to say about Jesus' business in the world? What does he himself say? The Christian life, of our day as of every age, is the continuation and extension of the life and purpose and ministry of Jesus. Every Christian ought to be able to say like Paul, "For to me to live is Christ"; and again, "It is no longer I that live, but Christ liveth in me"; and again, "The life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me".

If you begin with the New Testament, it is said before his birth, "Thou shalt call his name Jesus, for he it is that shall save his people from their sins". His name corresponds to his office, that of a deliverer, a Saviour. Again at his birth the angels said to the shepherds, "There is born to you this day a Saviour, which is Christ the Lord".

Or taking the words of Jesus himself as to his mission and purpose in the world, we hear him saying, "The Son of Man came to seek and to save that which was lost". Again, "I came not to call righteous men but sinners to repentance". When he began his ministry it was with preaching that men should "Repent and believe the gospel". He came to give his life a ransom. Read also the familiar words in John 3:14-16. Or to pass to the Epistles of Paul, we read, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners". Many other passages might be read but these are given that we might get definitely before us the life purpose of Jesus.

From these we see it was to deal with sin, to save sinners. Now there is no controversy on this point, and many may wonder why time is spent in showing what Jesus came into the world to do. The reason is just this, that many churches have apparently forgotten it. The evangelistic spirit, the passion for saving lost men and women and children is not in evidence. There isn't one sermon in ten in a Baptist Church in Mississippi, or anywhere else in this country that saves a lost soul. And there is no expectation of their being saved. We save our faces by giving an invitation at the "conclusion of the service" to any who may wish to unite with the church, but has there been anything in the sermon that will convict of sin, that points to the Lamb of God that taketh away the sin, that compels a decision in this life and death matter? Paul says, "Knowing therefore the terror of the Lord we persuade men". How many people does the average sermon persuade to accept Christ? How many Christian people in Mississippi does it take to save a sinner, and give them twelve months in which to do it? It takes at least twelve people twelve months to save a single soul. That is one Christian on the average saves one man in twelve years. Think of it, it takes one man twelve years to save another. Do not our churches need to be awakened to the chief business of Christians in the world? Are we not getting clear away from the business of life?

Of course, it is inevitable that this condition

sion work. The Foreign Mission Board is able to report 12,856 baptisms for last year. And this is good, a great improvement on the report of five years ago, which was 5,635. And yet even here it must be remembered that this includes baptisms in churches on foreign fields which have become independent and self-supporting and so can hardly be the immediate work of missionaries.

When it comes to the baptisms reported by the Home Board, many of these are so complicated in what is called cooperative work that it is hard to tell where the credit belongs. The baptisms are reported both as the work of home missions and state missions in many cases. And as for the state mission workers, where is the man who goes out first and foremost to save sinners? This is not said to discount what the boards are doing. We commend with all our hearts what they are doing. It is what they are not doing that we are complaining about. We insist that every individual Christian, every church and every mission board must have as its first and biggest business the saving of men from sin. There is joy over one sinner that repenteth more than over ninety and nine who do not need to repent. Let's get back to first principles and do the work for which Jesus came from heaven to earth.

### WHAT HAPPENS THEN?

If we get back to first principles and do the thing for which Jesus came; if we put evangelism first; if the salvation of men is always first and uppermost with us, there are several things sure to follow.

First, we are in line with the will of God, and sure to enjoy the favor of God. It is our business to find out the way God is working and then work with him. It is futile and foolish to try to do the work any other way. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life". Here is the motive power, the plan and the purpose; let us get in line. If we are to do the work of God, we must work with God and his way of working is as easy to find and follow as any of the laws of nature.

May it not be, and we ask it in the deepest seriousness, with the burden on our soul, may it not be that the reason our mission boards are in debt and having all sorts of trouble getting money, may it not be that they have not put first things first? Is it possible that something else has taken the place that belongs to saving men? We are for the boards with every ounce of strength and every drop of blood; but we are frankly puzzled when they get in debt and can't get out. There is something wrong. And we, they, ought to find out what it is. It is not worth while to complain of the people. Let's search our hearts and mend our ways. The favor of God is upon them that do according to his will. It is not that we would reduce the amount of other kinds of work on any mission field, but we simply must put first in our program of missions, the apostolic habit of saving people; the evangelistic work. We understand that some people have gotten into the bad with leaders for saying this, but may it not be that our boards have gotten into the bad by paying no attention to it?

There are other results which will follow the adoption of this plan, the putting of emphasis on the work of evangelism. It will save our people and all who represent them from doctrinal vagaries and heresies. A man seldom goes wrong in teaching who is on fire for the salvation of men. And men who are born into the kingdom with a clear experience of grace will never become heretical. Evangelism is the only hope of keeping the doctrine pure and saving our people from false teaching and factional strife. That will die out because there will be no occasion for it. People do not become heretics in a protracted meeting. You will find them in the shade of a

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Another thing will follow: it won't be hard to enlist people in the work and get them to give. Why, they give to an evangelist till other people complain of it. And a red hot evangelistic purpose and passion in our preachers and churches and boards and missionaries will melt the bullion in the coffers and send a golden stream into the Lord's treasury. You can't weld cold iron and you can't enlist people on a cold money proposition. But let the fires of evangelism burn and the business of enlistment will take care of itself.

### ADVERTIZING RELIGION

The ethics of advertizing, if not a new subject of study, is at least one that deserves more consideration than it has yet received. Every line of business, every enterprise promoted is in need of advertizing, including religion. But there is a right kind of advertizing and a wrong kind. It may be undone, underdone or overdone. It may be done in good taste or in bad taste. It may be done effectively or ineffectively. It is a subject that needs careful and intelligent study.

We are not here considering the general subject of advertizing, though that is a good subject to study. We are not considering the ethics of advertizing in general, but the ethics of religious advertizing. Some people would rather call it "publicity". All right, call it publicity, if there is anything offensive in the word advertize. What is right, what is our duty as Christians and Christian workers in this matter of publicity? Just to start the thing rolling, we propose the following, few feeble remarks.

The gospel is itself a scheme of publicity. There are three words at least which indicate that the representative of the gospel is a publicity man. The word "herald", sometimes translated preacher, means, one who makes the announcement about what is going to happen. The umpire at a ball game steps out before the grand stand filled with spectators and announces the "battery" for the game which is about to begin. He is the "herald" in the sense in which the word was originally used. John the Baptist was the herald of the coming kingdom and the near approach of the king. He "went before his face". So is every preacher today.

Another word is "evangelist", also translated preacher. He is a news bearer, the proclaimer of good news. This is the common word in the New Testament for preachers of the gospel. Another word is "messenger", or "angel". Every preacher is God's messenger, or angel. You might not take him for one, but he is. Some people have listened to "angels unawares". These words indicate that the gospel depends on advertizing or publicity for its effectiveness.

The directions of Jesus and the practice of the apostles are also proof that publicity is a necessity in God's plan of promoting the kingdom. It was in this way that John and Jesus got a crowd, and the report of what they preached and what Jesus did spread through all the country, and into other countries. The last command of Jesus was for the disciples to go and preach the gospel to every creature, make it known everywhere. The death of Christ is without effect if it is not made known. How shall they believe if they do not hear and how shall they hear without a preacher (herald)?

But not only are the unsaved dependent on publicity for their knowledge of the gospel, but the saved must have the benefit of publicity that they may be enlisted in the gospel enterprise. You will find the Scripture for this in the eleventh and fourteenth chapters of Acts among other places. In the eleventh chapter we find there were people at Jerusalem who were not in sympathy with the gospel program. They not only had no interest in the spread of the gospel; they were actually opposed to it. They were not simply silently opposed to it; they were outspokenly antagonistic. They didn't like it at all that Peter had gone to the home of Cornelius and that they had been made the object of evangelistic effort. Of course, their opposition was due to ignor-

ance and the natural inertia of human nature and the binding effect of custom and race exclusiveness. They had to be enlightened. Unfortunately there were no newspapers in those days, and if there had been, newspapers don't always get things right. They had gotten a partial and prejudiced report. And they called Peter to the mat to give an account of his new departure. He was doubtless glad to come, though a little scared. And we are told that "Peter began and expounded (rehearsed) the matter in order unto them." Here is where publicity was a necessity and it did good. They had a right to know the facts, and they had a right to call him to account, even if he was the chief of the apostles. He didn't get huffy and stand on his dignity or refuse to appear. He told the whole story of his vision, his mission to Caesarea, his preaching and the coming of the Holy Ghost. It was a great defense and it was sufficient. They were convinced. "And when they heard these things they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." It stopped the grumblers, at least for a while, and turned many of them to praising God for what was done. This is what the right sort of publicity will do. Don't the people need the Baptist Record mighty bad in your community?

Turn to the fourteenth chapter of Acts, and you will see Paul doing practically the same thing that Peter did. It was at the conclusion of his first missionary journey. He had had a glorious tour of missionary work among the hills of Asia Minor, and along the coast. Multitudes had been saved, and they had had some wonderful experiences. He gets back to Antioch, to the church which had sent him out. Their hearts need to be stirred and thrilled with the report of it. "And when they were come and had gathered the church together, they rehearsed all the things that God had done with them, and that he had opened a door of faith to the Gentiles. And they tarried no little time with the disciples." The word "rehearsed" is in the imperfect tense, indicating that they were from time to time telling, during their long stay in Antioch, what God was doing. This kind of publicity is as necessary to the permanence of the work, as is the preaching of the gospel to the heathen. Our people must know about what is going on. Their hearts must be stirred with the accounts of the triumphs of the gospel. It is to his glory that we should publish it and people should read it.

### ETHICS OF ADVERTIZING

In the previous article we hardly got to the ethics of publicity, and something needs to be said directly on this. Let it be clearly understood that advertizing in the sense we are now employing the word includes the preaching and teaching and publishing of Christian doctrines just as much as it does reporting a protracted meeting. It all comes under the head of Christian publicity. When the apostles preached Jesus and the resurrection they did not announce simply the fact as something that occurred yesterday or today, but as a truth which lies at the basis of Christian faith and life. Whoever writes for a religious paper is seeking to give publicity to some truth or fact, that may win or edify somebody else.

Now what principles should govern one who publishes any matter of Christian interest, whether in a religious paper or a secular paper? First of all he ought to say only what is true. So much that is untrue or questionable has gotten into the advertizing sections of the papers that the conscience of people has revolted at it. And it has come to be a slogan of advertizers now to "Tell the Truth in Advertizing." Even the laws of the state and the nation are closing down on people who misrepresent things in advertizing. This is as it ought to be.

Now of all people in the world those who write for a religious paper ought to be sure they tell the truth. And those who write news of a re-

ligious nature for the secular papers (and there is a good deal of it, we are glad to say), these people ought to confine themselves to the truth. From some things that are reported with evident purpose to advertize, it is difficult to resist the belief that an effort is made to boost certain people and the language is strained, if not the truth itself, in order to say more than the facts justify. Sometimes a man out of the kindness of his heart, feeling under obligation to a brother, seeks to pay him off in high sounding compliments which strain the truth almost to the splitting point. We say it reverently, for God's sake, let us confine ourselves to the truth.

Now the cure for all this is that we have an unselfish desire to serve the cause of Christ. Jesus struck home to the heart of this matter, and every preacher and religious worker ought to learn it by heart, when he said, "He that seeketh the glory of him that sent him, the same is true, and there is no righteousness in him." There are lots of sentences that would be left out of reports if this principle were carried out. Paul said, "The love of Christ constraineth us for we thus judge that if one died for all then all died, that they that live, should no longer live unto themselves but unto him who for them died and rose again." If it is for Him that we publish abroad the good news of the kingdom, then let us publish it.

Publicity has its place and part in the work of the kingdom. It is an important and necessary part. The man who doesn't use it limits his ministry and fails of his full duty to God and the world. The man who is kept from proclaiming God's truth or the blessings of God by the fact that somebody else does it offensively, is as derelict of duty as the man whom he criticizes. Paul did not quit preaching the gospel because some did it through envy and strife. But he was the more determined and active. Any man who has a message from God ought to desire the largest audience. He is under obligation to publish it to the world. The greatest preacher of Old Testament times puts the trumpet to his lips and summons heaven and earth to hear: Isaiah says, "Hear, O Heavens; and give ear, O earth; for the Lord hath spoken." It is as much a violation of Christian ethics not to publish God's message as it is to publish it in the wrong spirit or with imperfect motive.

Dr. J. M. Cook succeeds Dr. Maddox as president of Montezuma College in New Mexico.

Catholics are not satisfied with the statement in the platforms of both the Democratic and Republican platforms against religious intolerance, because they know that this hits them first.

We publish elsewhere an article from the Presbyterian not because we agree with everything in it, but to show that Presbyterians require baptism before the Lord's supper, just like Baptists do.

The people who are opposing the mobilization of the defense forces of the nation on September 12 would be thoroughly consistent if they clamored for the removal of every policeman from his beat and every sheriff from office. The logic of their position is anarchism pure and simple. We are not for war, nor for a big army, but armed forces are a necessity as the word is, and they must be made efficient.

"John," said a pastor to one of his flock who had not been to church in over a year, "why don't you ever come to church?"

"Well, dominie," he replied, with an easy assurance, "the trouble is there is a pillar right in front of my pew which cuts off my view entirely. I can't see anything."

"John," said the pastor sorrowfully, "that pillar was taken out a year ago."

We have met people as badly behind the times as this man because they don't read The Baptist Record. The most needless questions are often asked by people who thereby reveal the fact that they don't read the denominational paper.



## OUR PREACHING SERVICES

All our departmental workers agree, and all our literature on the subject, so far as this writer recalls, teaches that the preaching service of the church is the most important of all our religious engagements, but this is only the dogma of the present day situation, while the action of multitudes of our people reverse this doctrine.

Our Sunday School superintendents may continue to insist that teachers and students all remain for the preaching service, and may say again and again that it is the most important service of the church, and yet many of our teachers will put their Bibles under their arms and start on their homeward march, following or followed by a great group of Sunday School people. Leaders in B. Y. P. U. work may strive in every possible way to hold their groups for the preaching service, and yet they will leave in humiliating numbers. Various plans have gone on trial, seeking to merge these departmental groups in the regular preaching service, with but little abiding success.

The writer is unwilling to charge this grave situation to the dereliction of our departmental leaders, and is also slow to believe that it is due to any sub-normal estimate of the preaching service, but is rather to be accounted for by the natural shrinkage of our people from crowded church programs. Let us think for a moment. Sunday School at 10 and preaching at 11 A. M., then B. Y. P. U. at 7 and preaching at 8 P. M. Here we have four full hours, and when we add two hours for our necessary preparation, and the goings and the comings, we have a total of six hours devoted to church work in one day. Is that not rather draining on the energies of our people? Would we not be wise to shorten our programs just a little? Could we not accomplish even more with just one segregated preaching service? Let our pastors put their best and their all into one great sermon some time in the morning, having nothing going before or following this service—just let it stand out as the only engagement of the Sabbath morning. Then have conjoined or disjoined Sunday School and B. Y. P. U. services in the late evening.

This would give our pastors opportunity to identify themselves more thoroughly with our departmental work, or perhaps better still, to give some near by congregation a great preaching service. Then, too, it might be easier to hold the Sunday School for attendance on the B. Y. P. U. or the B. Y. P. U. for attendance on the Sunday School, if indeed this plan is desirable. Now the writer is almost sure that this plan will not be adopted by all the churches at once, but he will feel better anyway.

—B. F. Whitten.

## SAINT MOCKING-BIRD

Aw, yer perky bunch uv mischief wid yo' sassy li'l song,  
You's a-pealin' forth de glory ez de saints is marchin' on—  
You's a-callin' folks' 'tenshun frum de shady pafhs uv sin  
To de glory uv de sunlight dat you's a-singin' in.  
You's er 'postle uv de Gospul ef dere wuz evah one;  
Aw, yer preachin' li'l varmint dere exhortin' in de sun,  
You is jes' er singing teacher what de Marster, when He ris',  
'Llow'd He'd leave here to instruct us 'fo' us gits dem harps er His.

Law! de sweetest singin' sannah couldn' see you fer de dus',  
Gits disgusted wid dat fiddl' what ol' Satan giv' ter us,  
When he heahs yo' sho'-nuff music come a-ringin' frum de fields  
Law! he bus' his sinful fiddle an' he quits a-playin' reels—  
Yeas, he line up wid de Christians en he jine de glory-shout,

Gawd done tu'n erway de badness; hit's de goodness leakin' out.

You is sho' er saint er Jesus cum' ter break up war en strife,  
En I sho'ly is converted to yo' singin' sort er life.

—Newbell Niles Puckett,  
Columbus, iss.

## NEW TESTAMENT IN NICARAGUA

"There is an 'Underscored' Spanish Testament, or rather the remains of one, here in Nicaragua that I hope to get for you some day. It was given to a family here in Managua years ago, but they had no use for it, and finally threw it in with a pile of rubbish to be burned. A little girl and her mother from the country happened to be visiting with that family and the little girl picked up the cast-off Book and took it along with her as a plaything—a nice little red book to play with! However, the mother soon took possession of the girl's treasure and upon arrival at their little hut in the country she put it upon a shelf, to be used day by day, leaf by leaf, to roll her cigarettes in, each sheet being just a good size for a long, fat cigarette.

"One day the husband, a drunken, vicious fellow, the terror of the district, happened to see the Book and ordered his wife to put it aside, as he wanted to read it. Day by day he devoured the contents of the remaining pages, and in the reading was joined by another 'bad man,' a neighbor, also a drunkard, and a man very handy with both knife and gun. The day of miracles is not past. Those two hearts of stone were turned into hearts of love for Jesus, those vicious lives were transformed by the power of the Holy Spirit, and today they show forth the light and life of Christ.

"Their conversion was the beginning of a great work. This happened six years ago. We now have a splendid congregation where they live, a goodly number of baptized believers, and I have preached to congregations of sixty and eighty. One of those two men, the owner of the Testament, is now in charge of that work, a voluntary worker, a farmer by day and a preacher by night. I think he now conducts four or five services weekly.

"And all this through the message of a torn Testament! Tell the lady in San Diego that it pays to matter God's Word."—K. D. Hummell.

WILL ENFORCE PROHIBITION LAW  
From Speech of Mr. John W. Davis

To the enforcement of the law, and all the law, we stand definitely pledged. We shall enforce it as fearlessly against wealth that endeavors to restrain trade and create monopoly, as against poverty that counterfeits the currency; as vigorously against ambition which seeks to climb to office through the corrupt use of money as against the lesser greed that robs the mails. For no reason that is apparent to me the question has been asked, as perhaps it will continue to be asked until it has been definitely answered, what views I hold concerning the enforcement of the eighteenth amendment and the statutes passed to put it into effect. Why the question; is it not the law? I would hold in contempt any public official who took with uplifted hand an oath to support the constitution of the United States, making at the same time a mental reservation whereby a single word of that great document is excluded from his vow. An administrative officer is no more entitled to choose what statutes he will or will not enforce than is a citizen to choose what laws he will or will not obey. As well might he ask to strike from the Ten Commandments those he was not inclined to keep. Obedience to the law is the first duty of every good citizen, whether he be rich or whether he be poor; enforcement of the law against violators, rich or poor, is the solemn obligation of every official.

## OUR MASTER IN THE FIELDS

Through sunny fields our Master went  
On a Sabbath day, near twilight hour—  
Half of the shining day was spent,  
And where he stopt there swayed and bent  
Adoringly blade and flower.

And with Him walked in the wake of His peace,  
To share His rare and holy leisure,  
A band of disciples by twos and threes,  
Watching the birds, and the honey bees  
Bringing their fragrant treasure.

A widespread carpet lay unrolled  
The sunlit land, the wind kissed plain,  
Daintily brodered every fold  
With scarlet and blue on cloth of gold,  
Bright blossoms midst the grain.

A rabbit peeped between the stalks  
But did not flee as the Master came—  
A quail and her brood, and a partridge walks  
About His feet as He smiles and talks—  
And all wild things wax tame.

Heavily hanging the swelling ears  
Nodded their heads above the way,  
Like golden tassels on shining spears,  
And the ripening grain 'neath the husk appears,  
Near was the harvest day.

Of the disciples or one or twain  
Would cull them as they onward strode  
And eat from the ripe the sweet young grain—  
In the golden field they would linger fain,  
But the Master turned to the road.

And lo! There came some Pharisees  
Strutting proudly the selfsame path;  
Around their brows the Philacteries,  
But the Master smiled at His enemies,  
Well knowing their hate and wrath.

"Behold", the one spake up anon,  
And the finger of scorn he shakes,  
"We have seen the sin and the deed is done,  
That He who calls Him Jehovah's son  
The laws of the Sabbath breaks."

"God made", so spake our Master mild,  
"The Sabbath, blissful gift to man;  
To hold it holy and undefiled,  
Not to awaken his passions wild,  
And turn into bane and ban."

"To rest the toiler, and to turn  
From workday cares his soaring mind;  
Yet, while his altar fires burn  
Fair earth's good gifts he need not spurn  
That tell: his God is kind."

—Clara L. Nicolay.

Blue Mountain College,  
Miss.

## METHODS OF EVANGELISM

Our people are waking up to the need of evangelistic work. These methods used by Baptists in Ohio are worth studying. They are reported in The Baptist:

"C. H. Stull, director of evangelism in Ohio, has had great success with two methods of evangelism known as the simultaneous campaign and the week-end plan. In the first named method the association is taken as a unit and all the churches of that group are lined up for a simultaneous evangelistic campaign led by pastors brought in from other parts of the state, their pulpits being supplied at the expense of the state convention. The services run for twelve days in succession and the evangelists receive only their bare expenses. During the long progress of the meetings the director of evangelism goes from church to church giving such aid as he may be called upon to render. A collection is taken on the closing day of the meetings to help defray expenses. Last year there were 1,400 conversions



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in seventy-eight such campaigns held in Ohio. The week-end method of evangelism is very popular. According to this method a church will make preparation for such week-end meetings by organizing workers, selecting names of prospects to be won to Christ, and in other ways getting ready. The director of evangelism brings to the church two outside pastors and the meetings begin in the middle of the week and close on the following Sunday night.

"This is a very intensive type of evangelistic effort and requires careful planning and group organization. Last year 1,000 professions of faith were registered in thirty week-end campaigns. For full particulars write to Linden R. Wilson, Norwalk, Ohio."

## BOOKS

## The Mere Man and His Problems

This is by Charles M. Sheldon, whose book "In His Steps" has enjoyed perhaps the largest circulation of any book of our day. It is one that you do not tire in reading. It is natural and wholesome, dealing with the problems that most of us have to confront in every day life. It takes you into the home of the ordinary business man and lets you see his development as he meets the problems with his boys and himself and his neighbors and his church and his faith. It will help anybody who faces the ordinary tasks and help to work them out in the Christian way. It is not without the deeper notes of pathos, for death enters the home; and the world war leaves its mark on one of the boys. The book is published by Fleming H. Revell and sells for \$1.50.

## Sermons For The Times

If one likes variety in preaching he will find it in this volume, for it consists of thirteen sermons by as many different men, selected not only for their ability, but also for the diversity in their viewpoint and method. If one desired to know how different men preach and to see how they meet the needs of the present day, he will find it all here. The preachers are of different denominations, from different sections of the country and diverse shades of theological opinion, as will be seen from their names: Drs. Burrell, Cadman, Fosdick, Hillis, Jefferson, Keyser, McConnell, Merrill, Quayle, Riley, Shannon, Stone and Woelfkin. Some of them you will agree with and some you won't. The book is edited by Rev. Peter Walker and published by Revell.—Price \$1.50.

## A System of Christian Doctrine

There is no book that requires more careful and accurate thinking in its preparation than one on theology. This one by Dr. W. T. Conner of the Southwestern Baptist Theological Seminary is the result of thirteen years of study and teaching. It seems to follow a somewhat different plan from most of the former books on theology. Part One takes up the sources of the knowledge of God. Part Two discusses the persons in the trinity. Part Three treats of the world and man, including sin. Part Four includes the whole discussion of salvation. This plan enables the author to include about everything that is commonly included in theology. We believe he does not discuss the church and ordinances which are often treated under a separate head of ecclesiology. This book will give the average student a working knowledge of Christian doctrines and will enable him to locate himself and any who write on theological subjects. The book is published by the Sunday School Board in Nashville and we judge it sells for about \$2.50.

## Twenty Sermons by Famous Scotch Preachers

These are by ministers of the Free Church (Presbyterian) of Scotland, a body famous for preachers of learning, piety and homiletic ability. The list includes names of men known around the world. The themes are those that deal with vital godliness and building of Christian character. You will not find in them (at least we did

not find it) the passionate appeal to the lost and the burning zeal of the evangelist, but much to feed the soul, strengthen faith and clarify the mind. The book is edited by H. L. Simpson and D. P. Thompson, the former contributing a sermon also. It is published by Geo. H. Doran Company; price \$2.00.

## Looking Unto Jesus

Here is a book that is soul satisfying because it fixes and centers the thought on Jesus all the way through. It ought to help us in our living and some of us in our preaching because like Philip it preaches Jesus. It is by T. Marshall Morsey, Dean of the Siloam School of the Bible. You will get the purpose of the book when you see that the fifteen brief chapters are about Jesus as Savior, Ransom, Sin-Bearer, Lamb of God, Kinsman-Redeemer, High Priest, Prince of Peace, Light of the World, Good Shepherd, Vine, Bread of Life, I'ected Stone, Immanuel, and Our Message. It is published by Doran; price \$1.25.

## Two Books: The Christ of the Children and The Children's Paul

These are by J. G. Stevenson and published by Doran; price \$1.60 each. These books have the advantage of being written with a definite child in mind. They adhere close to the narrative and interpret it simply and generally with faithfulness, though sometimes there is a tendency to take the language figuratively instead of literally, as in the temptation of Jesus. We believe that tried out on children of ten and twelve years they will hold their attention and prove helpful.

Members of the Society of Friends are called Quakers because they were said to tremble at the Word of God.

German missionaries are now permitted to work in British colonies, this right having been withdrawn during the war.

The Baptist (?) Temple of Brooklyn recently took over a Presbyterian into the Baptist ministry, former ordination and all.

First Church, Columbia, S. C., has received 878 members in four years of Dr. T. C. Skinner's pastorate. There has been no help from visiting preachers.

The B. Y. P. U.'s at Gulfport are taking the suggestion of the Campaign Commission seriously and will make an effort to put the Baptist Record into every home.

Damascus Church in Copiah County will celebrate its centennial in September. The names of the pastors and the good men and women who have served in this church would form a long honor roll.

The Presbyterian says there is only one professor in Germany whose lecture room is so crowded that he has to speak to the overflow, and he is a simple hearted believer in Tubingen, whose whole message is centered in the Cross of Christ.

From one of our exchanges we learn that Dr. E. Y. Mullins is critically ill in a hospital in Louisville. There is no man among us whom the brethren have more desired to honor and who has worn his honors more becomingly. We pray for his complete recovery and enlarged usefulness.

In China 50,000 lives are reported lost last week by floods. We have no report as yet from our missionaries, but it is said that millions have been rendered homeless. Calamities of this kind are God's call to service. It is a time for those who have to give to them who have not, "that there may be equality".

Seventy thousand Jews in New York City are said to have become Christian Scientists, and a

"Jewish Science" or organization similar to "Christian Science" has been started to stem the flow. It only shows that Jews can be changed and if we do not preach the gospel to them and save them, it is our own fault.

In a recent speech in the House of Commons Col. T. S. Beauchamp Williams declared that the Jews of Eastern Europe are not descendants of Abraham, but Mongolians who were proselyted to Judaism in the ninth century. The American Hebrew, commenting on this, says all are Jews who adopt Judaism as their religion.

The Baptist had recently a good editorial on The Lost Chord in Preaching, by which is meant the piercing gospel that brings men to repentance. And then asks, "Why has this chord been lost?" and answers by saying, "Mainly we believe because it costs so much for the preacher to live on the high level of the ethics that lie back of this chord."

Brother F. M. Riley, a former Mississippian, now superintendent of the Sunday School at Pendleton, Oregon, writes of his enjoyment in the Record because it is a sure enough Baptist paper, true to the doctrine of the Cross. Recently we got a letter from a brother in California asking for club rates for his people out there, as he wanted them to read a Baptist paper.

J. S. Riser, Jr., was chosen to preach the annual sermon at the next meeting of Flat Rock Association in Indiana, where he is now pastor. W. A. Keel was selected to preach the doctrinal sermon. These young men are our own Mississippi College alumni, and are now students at the Louisville Seminary. This is the association where the editor of the Record began his first pastorate, in the church at Columbus. We hope they will follow his example, come back home.

Pastor T. C. Clarke of Mashulaville preached in a meeting at Concord Church, Noxubee County. There were twenty conversions. Sixteen were baptized. A Junior B. Y. P. U. was organized, also a junior choir with fifteen members. The first five sermons in the meeting were on "After Death What?" and the others strictly evangelistic. He began a meeting at Mashulaville August 17th, and may be had for other meetings in September.

Some are ringing the changes on "Christianity is life, not a doctrine". Anybody will see how utterly imbecile that is if he undertakes to apply it all around. What is the use of teaching people anything? What is the use of sending them to school? What is the use of moral instruction in the home? What is the use of trying to inculcate in people a knowledge of God or reverence for Him? Why teach children to be honest? Why hold up the standard of purity? What difference does it make what sort of ideas one entertains about all these things? Some natural born idiots have gotten into instructors' chairs.

The Laymen's Executive Committee of the Southern Baptist Convention has provided a study course for laymen and a certificate to be given those who take the course, similar to the diploma given to Sunday School workers, and members of the W. M. U. who take their study course. An examination is not required but one must read the book carefully and attend a class participating in the discussions. The certificate is given on the completion of one book and seals are added as other books are read. Six books are in the course: (1) Stewardship and Missions, or The Larger Stewardship, by Cook; (2) Christian Stewardship, by Cox; (3) Financing a Church, by Henderson; (4) The Budget Plan, by Tull; (5) A Home Mission Book; (6) A Foreign Mission Book. There are also some substitute books. The certificate is well gotten up and will be highly prized.



# Mississippi Woman's Missionary Union

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## Lee County Associational Meeting

The ladies of the Baptist Church at Verona were hostess to the Lee County W. M. U. at their annual meeting August 8th.

Eight churches responded to roll call, each giving report and some special work done during past year.

We were honored by having Dr. D. I. Purser, pastor at Tupelo, with us on this occasion to conduct the devotional. Our Superintendent, Mrs. John W. Brown of Tupelo, planned a splendid program, which was inspiring to those present.

Miss Wilma Bucy of Louisville, Ky., whom we all love and rejoice to call one of our Lee County missionaries, was present and contributed greatly toward making the day a very profitable one. Her missionary appeals concerning the work of the W. M. U. with and its responsibilities toward our young people were very earnest.

We hope to do better work during the coming year and we would like for our sister associations to add Lee County to their calendar of prayer that we may be more faithful to our Master's work as we close the 75 Million Campaign and enter into the new program.

Mrs. Lucile Francis, Sec'y.

## Notice to Second District Workers!

The new Mission Study Leader for the Second District is Mrs. F. G. Hightower, Tunica. Please send all reports to her instead of Miss Ruby Quillen.

## "Definite" Personal Service Work for Second District

Outlined by Mrs. H. J. Ray, Personal Service Chairman

### I.

I shall ask every Personal Service Leader of each association to request their societies to observe the Calendar of Prayer (individually). Place the Calendar by their bed and each night or morning observe that prayer. Report each time the number in societies observing it.

### II.

I shall ask every woman taking Baptist Record or any other religious literature to mail same to another each week when she finishes. The Personal Service Leader of each society makes out list of names of women in her town or adjacent towns who does not subscribe to it; prepares slips and have these draw them; keep this up for this entire year. Report grand number of religious magazines distributed.

### III.

I shall ask each Society to send one Mission Study Book to our Circulating Library at Jackson, care of Miss M. M. Lackey.

### IV.

I shall ask each Society to adopt a foreign Missionary Woman, whom they will pray for regularly and on Christmas send her some handkerchiefs or pair of hose.

### V.

I shall ask each Society to pay Something toward Miss Fancher's salary.

### VI.

I shall ask each Society to send a box this year. I will divide the boxes for the different Associations so that each of our causes gets one.

## VII.

I shall ask each Society to do something materially or spiritually for the Negro Baptist Women in their town. Teach a class—Visit and prepare a program, etc.

## The Message of the Mission Study Books (To be used as a Pageant)

(Mrs. P. D. Roddey)

I am a Mission Study Book, and because so many people say they believe that the time spent on Mission Study Books should be spent on the Bible, I come from the heart and pen of a man who tries to show that "All the World is in All the Word", and how we should see the Field, and the fields within the Field, with the eyes of Him who said "Go ye into all the ends of the earth and preach the gospel to every creature". Dr. W. O. Carver has tried to tell you about the fields, and how the Old Testament teaches us to study the fields, and how the New Testament teaches us to study the fields, and how to plan, and study that we may see the fields with the eyes of Him who had compassion on the multitudes.

I, too am a Mission Study Book, and because some people cannot go to the fields far away except they be sent, I teach how to send them, and how to finance the sending of preachers and teachers and missionaries, I am "Stewardship and Missions", and I come from the heart and pen of a man who has studied out plans for financing the Kingdom activities, and how to study this plan in God's Word and finance His kingdom with His money. God made a beautiful, honest and simple plan whereby men might carry on His work, and He gives it in His word, and Mr. Cook has studied out this plan and gives it to us in scripture carefully gathered from God's word, and arranged so that the simplest minded person may understand God's way to finance God's Kingdom, that His will may be done, His Kingdom may come, on earth, as it is done in Heaven.

I am a Mission Study Book, and I come from the pen of a woman who saw that many women were trying to work for God, and had so little plan and method about the work that much time and energy was expended, with the work overlapping, and time wasted on misdirected and unfocused vision. So I give you a "Manual of W. M. U. Methods", and ask you to read and study me, and know the definite plans for service, and for study, and the beginnings and reason for certain lines of work, and the part our young people should play, and the attention that should be focussed on the young people, and the efforts we should put forth that we might give to the Y. W. A.'s, R. A.'s, G. A.'s and Sunbeams the beautiful text "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven".

I am a book on the origin and purpose of the work of Women in God's plans for the redemption of mankind, and the salvaging of lives and money. I was written by a woman who had a great vision of service, and who lived the vision, and she compiled this book "In Royal Service" from the lives of great women who gave of themselves sacrificially, that God's plans might be worked out for all the world. I will tell you of

the beautiful vision of women who went far away to serve, and of women who have served faithfully on the home field and in the churches and Missions of our beloved United States, and I will teach you by their example to "Go thou and do likewise". I was compiled by Fannie E. S. Heck.

I am a Mission Study Book written about a man who went far away to darkest Africa, and this story I tell to you is "A Romance of Missions in Nigeria". There are so many darkened lives with no ray of light to lead them out of the dense darkness, and a few men and women have gone to the dark places to try to live the light of Jesus to the darkened minds and hearts. I tell of the difficulties, conditions, and peoples of Africa, and of the part played by a most noble man to build up the wastes and desolations, and "All the dark places of earth's heathen races", and to teach the light of Jesus, and the healing water of the Word, to them, that they might have life and that they might have it more abundantly.

I am a Foreign Mission Book, and I am called by the very striking title of "Laborers Together", and I was written by a woman, Miss Margaret M. Lackey, who has lived for years in the beating, praying, burdened heart of Baptist Denominational affairs, and has attended all the great meetings, and knows more home and foreign missionaries by personal contact and sympathy than any other woman in our denominational life, and she knows how necessary the laboring together, if we would accomplish great things for our God. I tell you of the needs and conditions on the fields "Over There" where many, many noble women are serving against the hardest difficulties and the most fearful odds; and I tell you how to know the size and distances of those countries in China, and how to hold the ropes over here that they may labor more efficiently over there. I tell how to send boxes, and where to send them, and how to help in so many ways that you will have no hesitation as to the need, and the methods to meet the need. The spirit breathed through the book I represent is "Fear not, for they that be with us are more than they that be with them".

I am a Book on Prayer, "Intercessory Prayer", and I try to tell you of how certain men prayed certain definite prayers and how all the prayers were answered, and how it takes certain definite prayers with all the vision focussed on certain great needs to bring down God's power to meet those needs. A man prayed from his dying bed for revivals in great cities, and great waves of spiritual revivals swept those places; a man prayed for the Bible to be translated into English, and even gave his life in the struggle, but the translation came and we have our English Bible. A man prayed against the evils of a wicked woman, and she feared his prayers more than an army. Prayers of people who pray will win more victories for God than any other force known to man, because prayer is the dynamic power that tears up human crusts and lets God's light shine in. I teach you to follow the great example of Him who ever liveth to make intercession for us.

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## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### An Unusual Call

Some weeks ago there came a storm through the southern part of the state, striking Collins, destroying the Baptist Church, some Baptist homes and some Baptist people, and included in the list were two young girls, active B. Y. P. U. workers, Miss Jane Moseley Robertson and Miss Sara Myrtle Bass. The church can be rebuilt and is being rebuilt and the result will be a better church than the one that was destroyed; the homes can be rebuilt, but we cannot replace these splendid girls. The church loved these young ladies and cherishes their memory and in the rebuilding of the new church desire to put in a memorial window for them. It is a beautiful thought and has the approval of us all. A letter from Miss John Alma Carfield suggests that the B. Y. P. U.'s over the state make small contributions that will make this memorial window possible; this has our approval, and so the call comes to you, each B. Y. P. U. will in all probability receive a letter from Miss Carfield with reference to this and we trust her suggestions to you will be met by a hearty response.

Mrs. L. R. Williams of Griffith Memorial Church, who perhaps gives more time to outside B. Y. P. U. work than any other volunteer worker in the state, tells of a fine experience in her Study Course held at the Antioch Church. She says that it was one of the best she had ever held; they had a wonderful crowd of eager, hungry young people just waiting for some one to come along and show them how to do the work. There were twenty-four to take the test, and after the test on Friday night they enjoyed a feast of watermelon on the church lawn.

### We Are Starting a Junior Library

These are the words of a Junior B. Y. P. U. Leader in writing for a list of books suitable for such a library. There are lots of good books for boys and girls of Junior age and Mrs. J. D. Trussell, Junior Leader at Waynesboro, is seeking through this plan to supply her Juniors with good reading. You can get a list if you are interested by writing to us.

### Logtown Training School

During the week July 27-31 it was the privilege of Miss Morgan and your Secretary to spend the week in Hancock County with Brother W. A. Murray. Brother Murray is pastor of three churches and had planned for us to reach all of these churches. We went to Corinth each morning, to Napoleon each evening, and between times had work at Logtown. Brother Murray is loved by his people and is doing a fine work, which was demonstrated in the way the members co-operated for the most

part in this week's work. It was a good week and the results were gratifying.

### Hinds County Has a Meeting

Miss Flournoy, while conducting a training school at Terry, worked up interest in an Associational B. Y. P. U. for Hinds County, and so a meeting was held on Friday night, July 25th, at the Second Baptist Church, Jackson. The work was discussed and Mr. James Butler, President of the City B. Y. P. U., was appointed as Chairman of the Extension Committee with the task of reorganizing the Associational B. Y. P. U. Mr. Butler was on the job bright and early the first of next week getting a list of the B. Y. P. U.'s of Hinds County, and we look forward soon to a letter from him saying that the organization has been perfected.

### Grace Memorial, Gulfport

A letter from Miss Vera May of the Grace Memorial Baptist Church, Gulfport, writes that they have organized a Senior B. Y. P. U. We are glad to know of this new organization and they have our very best wishes for a long and useful service. They are starting out right by asking for a report blank, which means that they expect to report their work, something that some Unions of years standing haven't so far been willing to co-operate in.

**Question**—Can two Unions in a church combine their efforts in winning one library?

**Answer**—Yes, all the Unions in a church can work together in this effort if they care to and all share in the glory of the achievement. The three-fold requirement of course holding the same as if it were a single Union doing the work.

### OSYKA

It was my privilege to assist Rev. J. G. Gilmore in a meeting for ten days at Osyka, Miss. The meeting began on July 10 and lasted till July 23rd. It was a good meeting in every way. Norman Nason of the Baptist Bible Institute led the singing. His solo work was especially appreciated. He is a consecrated and talented young man, a member of the famous Dement Quartette. He was a great help in the meeting. He had the happy faculty of selecting the right songs and sings not to be seen of men but for the glory of God. We had five fellowships during the meeting.

The pastor, J. G. Gilmore, has been pastor there for five years. He is a really great preacher. I think he is the hardest worker and most systematic preacher I know in the state. He spends ten hours every day in his study reading and preparing sermons. He is very efficient help in revival work and any church

## The SUNDAY SCHOOL BOARD'S



## WEEKLY MESSAGE

## Get BETTER Acquainted

with the press that produces

BOOKS BY BEST BAPTIST AUTHORS

Learn the Lure of Live Literature

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W. O. CARVER—All the World in All the Word	.60
JOHN T. CHRISTIAN—A History of the Baptists	2.50
AUSTIN CROUCH—The Plan of Salvation	.60
W. B. CRUMPTON—A Book of Daily Devotions	2.00
H. E. DANA—The Authenticity of the Holy Scriptures	1.00
E. C. DARGAN—The Bible Our Heritage	1.50
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Osyka is a splendid town and the Baptist Church has in it some of the finest people I have ever met. They know how to treat a visiting minister and make him want to return. The congregation was way above the ordinary in intelligence and other ways. I made some good friends whom I can never forget. The results of the meeting were not as much visibly as we had hoped, but I trust the results will be seen through the years. May God's richest blessings be on pastor and people.

—W. A. Jordan.

### ANGIE, LA.

The Baptist Church here has reorganized the B. Y. P. U. and has elected the following officers: Rev. Geo. H. Bula, President; Miss Gladys Robbins, Vice-President; Mr. Willie Robbins, Corresponding Secretary; Mr. Vernon Smith, Treasurer; Mr. Lavern Thomas, Bible Reader's Leader; Rev. Geo. Bula, Chorister; Mr. Willie Sones, Secretary; Miss Edith Warmes, Captain; and Mrs. Jessie Boykin, Captain.

—Geo. H. Bula.

Housewife—"What do you work at, my poor man?"

Tramp—"At intervals, ma'am."

### SALTILLO

The church at Saltillo last Sunday ordained Brother Clarence Duke to the work of the gospel ministry. Brother Duke is a splendid young man who possesses a deep earnestness and progressive spirit for the work. He has a wife and two children, but is determined to pursue his school duties until he has made thorough preparations for the work. He is a most promising young preacher, and we feel that a great future is before him. We most heartily commend him to the brotherhood.

His pastor,

—W. M. Fore.

### NEW SHILOH

A meeting has been in progress at New Shiloh this week. The anthrax is in the stock there, and teams cannot be carried from the premises. Regardless of this fact we had the greatest crowd the place had ever known. People walked from four miles around, and some even further. We have baptized fifteen, and have taken in three by letter, and the meeting will close tomorrow (Sunday) night, August 3. Rev. C. W. Wright is doing the preaching.

—J. P. Holcomb.



# SUNDAY SCHOOL LESSON

## Sunday, August 24

By R. A. Venable

### An Interview Between Christ and Nicodemus

Scriptural Lesson: John 3:1-17.

Golden Text: "For God so loved the world that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16.

**Introduction.** The cleansing of the temple, and the miracles, which Jesus wrought during the Passover in Jerusalem, had stirred up a great commotion. The authority which he assumed and the supernatural power, which he exercised, filled the city with excitement and aroused the ire of the religious leaders of the people. The signs which he wrought were too well attested to be denied and too benevolent to be ascribed to the supernatural powers of evil. Many believed on his name, because of the signs wrought by him. "Their faith lacked the moral element of sincerity and personal devotion", which alone give value to the faith of true discipleship. Among them, impressed by the miracles of Jesus, was a man of learning, influence, and position, whose sincere desire to know the truth concerning the leader of this new movement and his doctrine, sought a personal interview with Jesus in the quiet hours of the night.

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles thou doest except God be with him'." (Vers. 1-2.) Whether Nicodemus came by night to avoid the criticism of his Pharisaic associates, or the odium which any show of sympathy with the new Teacher and miracle worker would invite, is an open question. He was candid, inquiring and sincerely desirous of dealing honestly with the facts. A Sanhedrist, a Pharisee, and a Scribe, he was modest and free from the prejudices of his class, ready to receive instruction from a Galilean, whose credentials as a teacher, were not obtained from the Rabbinical schools. His words of salutation were courteous, and unreserved, expressing his faith in Jesus as a divinely authorized teacher, evinced by his exercise of supernatural power.

"We know thou art a teacher come from God, for no man can do these things which thou doest except God be with him." The reply of Jesus seems remote from what the words of Nicodemus would suggest, but when it is remembered that Jesus' reply is not to what was said, but what was lying back in the mind of his "interlocutor". Not what Nicodemus said but what Nicodemus wanted to know, determines the course of the discussion. Two topics are outstanding in the discussion: 1. The Kingdom (Vers. 1-11); 2. The King (Vers. 12-21).

1. Jesus gives no formal definition of the Kingdom but unfolds its nature by setting forth the condition of entrance and the character of those who enter into it. "Verily, verily, I say unto thee except one be born anew, he cannot see the

kingdom of God." (Ver. 3.) These words of Jesus are seen at their full value in the light of the current view of the Messianic Kingdom, as held by the Jews of his time, and entertained by Nicodemus himself. No doubt, a secular Kingdom, of the present world order, composed exclusively of the seed of Abraham, Jews, presided over by King Messiah, whose throne would be in Jerusalem, the city of the great King, by whom the Jews were to be delivered from the cruel tyranny of Rome, and to whom all nations would be in subjection. Every Jew, all the world around, would be a member of this Kingdom by virtue of his descent from Abraham, and all the Jews would return to the land given to Abraham and his seed. This kingdom was to be national and political, surpassing in pomp and glory all the other kingdoms of the world.

The first declaration of Jesus demolished at one stroke this conception of the kingdom. How bewildering such a statement must have been to Nicodemus to be told that the kingdom lay within the realm of the spiritual world. It cannot be apprehended and enjoyed except by a spiritual change comparable to a birth, a new birth from above, a metaphor, denoting the complete spiritual transformation, by the divine agency, marking the beginning of a new type of being and character, adopted to the spiritual order, relating its subject to the divine nature.

The seed of Abraham occupy common standing ground with all other members of the race. There are no special privileges, no favored class, anybody, everybody, even Nicodemus himself enters this kingdom through the gateway of spiritual birth. Still Nicodemus blindly moves in his circuit of Jewish thought. He cannot rise to the new conception. He asks an utterly absurd question, "How can a man be born when he is old, like himself." (Ver. 4.) Jesus declines to be diverted from the main thought, but said, "Verily, verily, I say unto thee except a man be born of water and the spirit he cannot enter into the kingdom of God." (Ver. 5.) There is an advance in his thought, "Born of water and spirit" is difficult. "Born of water" is generally held to refer to baptism. Marcus Dods says, "Water is not an actual spiritual agency in the second birth; it is only a symbol. But in every true second birth, there is a negative as well as a positive side, a renunciation of the past as well as new life created." The Baptism of John symbolized a break with the past, because it was sinful, and from which there was need of cleansing. Water was a symbol of that cleansing, and, the baptism water set forth, in a figure, a cleansing from a sinful past from which one had broken away.

The Pharisees rejected the Baptism of John (Luke 7:30). Their lives were such paragons of perfection, that there was nothing to renounce, and no need of cleansing. Nicodemus was a Pharisee, and must have felt keenly the force of language used by Jesus, that there was no entrance into the kingdom for any who did not break with the sinful past and truly feel his need of

cleansing from his old sins. The cleansing effected by the spirit is set forth in Baptism. "Entrance into the Kingdom of God, therefore, is limited to those who have undergone the divine renewal of nature, in consequence of which sin is taken away, and the spirit of God becomes their life." (Reith.)

Jesus proceeds to show the necessity for the new birth. "Like begets like, flesh begets flesh, spirit begets spirit". Man enters the present world order, through the gateway of natural birth. He is put into correspondence with the natural world through his five senses. He is adapted to the world and the world to him. There is a spiritual world, as real as the material, and there is only one gateway through which one can enter it, and that is the gateway of spiritual birth. Flesh cannot lift flesh into the spiritual world. Duly the spirit can do that. The natural life of man, though derived from God, is not the life of God, which can only be quickened in us by the Holy Spirit. Jesus illustrates by reference to the wind. It is not seen. Its presence and activity is known only by its effect, so it is of the Spirit of God, in quickening in men the new life. Invisible powers can only be known by the effects. The new man is known by the fruits of the spirit in him. His aim, motive and bent draw their inspiration from an unseen source. (Ver. 8.)

The surprise expressed by Nicodemus is the result of his ignorance and his lack of faith. "Art thou the teacher of Israel and knowest not these things?" (Ver. 10.) So wedded to the ceremonial, the spectacular, which appealed to the senses, he did not discern the spiritual realities which were symbolized by these performances in the Old Testament system of which he is the teacher. Nicodemus is silent. Jesus continues with a closing statement, and a question bearing upon the nature of the Kingdom. He and those, who share with him his knowledge, speak on the authority of personal observation and experience. "What we have seen and heard we speak." (Ver. 11.) He now makes the first mention of faith. The lack of faith bars Nicodemus from an apprehension of the spiritual realities of the Kingdom. "If I told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things." (Ver. 12.) The "earthly things" are such things as Jesus had spoken of, such as regeneration and related truths lying within the range of human experience. "The heavenly things" are such as do not come within the range of human experience and observation. They belong to the realm of the unseen. The nature of God, his purpose of redemption, the organ through whom it is mediated to men and the conditions on which it is made available to men.

2. Here the topic is the King of the Kingdom of which, and of whom Nicodemus wanted to know. "And no man hath ascended into heaven, even the Son of Man who is in heaven." (Ver. 13.) Heaven is the sphere of the spiritual, the ideal and the eternal to which sphere the Son of Man belonged, whose mission to earth was to disclose the realities of

the spiritual world to the sons of men and to find a Kingdom in which the will of God should be done and whose subjects should be partakers of the life of God. The Messianic King is both human and divine, Son of man, Son of God. Here set forth as a Prophet, a Revealer of the Spiritual world's movement in behalf of sinful men. The Messianic King is not only a Revealer, but a Redeemer. The means by which he affects this redemption and the condition on which it becomes available is set forth, "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him may have eternal life." (Vers. 14-15.) The lifting up, clearing up refers to the crucifixion of our Lord, presented in the form of an illustration taken from an incident in Jewish history. (Num. 22:7-10.) The idea clearly is that redemption from sin comes at the cost of the suffering and death of the Son of man. The Messianic King purchases his subjects at the cost of his own life. This is response to an eternal "must" and not as a mere accident of history. The source of this divine movement was the love of an all loving Father.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Ver. 16.) 1. The scope of this love, the world, the whole world. 2. The measure of this love, "gave his only begotten Son." 3. The purpose of this gift of his love was that men might not perish but have eternal life.

(1) There was a need of a divine salvation, a perishing, helpless world. (2) The source of this divine salvation, the love of God. (3) The method of divine salvation, the gift of the only begotten Son. (4) The individual reception of this salvation. (5) The nature of this divine salvation, eternal life; more than an endless life, but a life in communion with the eternal One, a present passion bestowed upon all those who believe, in a personal Saviour. "This King gives his life to his subjects, by giving his own life for them." This matchless, love flowing out the heart of God is not called forth in response to man's love for God, but response to our need coming to us in our corruption and hatred of God, not to condemn us but to save us." (Ver. 17.)

### TALLAHATCHIE

Just closed a fine meeting at Payne, Tallahatchie County, with Pastor B. F. Gordon of Itta Bena. He had the meeting well started when I arrived. He is doing a good work, one half time, with the church. We had thirteen additions, ten by baptism. We had fine audiences day and night. Brother Henson, a former pastor, was present and rendered fine services.

I am now with Brother I. P. Trotter at Wayside Church. Had six for baptism in the service last night. Will be here two more days, then I will go to South Mississippi, with Rev. R. W. Bryant at New Zion. Pray for the meetings. Charleston Church doing fine. Some are joining all along.

—R. A. Kimbrough, Pastor.



Baptist Building

Oklahoma City, Oklahoma



### GIOVANNI PAPINI AND HIS BOOK, "THE LIFE OF CHRIST"

I have just finished reading this good book, and would be glad to recommend it to all of our preachers.

Knowing something of the author's life and marvelous conversation I took special interest in reading it.

Papini is an Italian, born in Florence in 1881, of the poorest kind of people. His childhood was spent in the direst poverty. His struggles for meat and bread were hard enough when he was a child. But his education and his literary work drained from him the very pennies when he had a family of his own, leaving almost nothing to buy food for them. He carries in his face and in his body evidences of a mighty struggle and of a hope long deferred. These hardships along with the bitterness of his soul in wickedness left their traces of ugliness in his face. A friend of his is quoted as saying, "So ugly is Papini in appearance that portraits of him and caricatures show no appreciable difference."

Before his conversion he was viciously irreligious. This is more or less true of all Italy today. But Papini was avowed in his opposition. He was an anarchist, atheist, nihilist.

Before he wrote his "Life of Christ" he had given out twenty-three books besides a large number of magazine articles. A line of infidelity ran through nearly all. But his worst work as "Memoirs of God", which went so far as to present God as praying to humanity to turn atheists, that He might be relieved of the responsibility for the unhappiness in the world. This book was recalled after his conversion.

In point of scholarship he is in the forefront. He says of himself as a student, "My passion became to know—to know—to know everything, all that had ever been printed or written or known", and he waded into it as if he purposed to, carry out his passion.

The cause leading up to his conversion was the World War. His conversion gave us the book. To quote from him: "When the war came, and nation after nation plunged in almost without thought, offering up its holocaust of men, destroying, killing, burning . . . Then I laughed with all the bitterness of having one's saddest convictions confirmed. . . . Yes, I laughed, and was glad that my deep rooted conviction was so amply justified. . . . In time, however, this mood of scoffing passed by. I was tormented by the question, 'Why this killing, and maiming, and destruction?' . . . I began to read history, and more history. . . . It was always the same; the development of the people and nations led to war. It led to war owing to the failure of religion, of religion actually based on love. 'Was there any way to avoid this horrible tragedy, to do away with it permanently? The only solution was to change the spirit of mankind.'

With this he began the reading and study of the Four Gospels. While this was going on the Holy Spirit revealed Christ to him. His whole nature was changed, his character revolutionized. The bitterness

of his soul was changed to love. It was then he began this work and he gave himself with a zeal that knew no rest until it was finished and before the public. So much for its history. Now what of the book?

It is a good book and worthy of a place in all of our libraries and book collections. If I were going to give it a name, I would not call it a "Life of Christ". It has little history and less biography in it. I would call it "Christ's Philosophy". That is what it is and true to Scripture teaching it heads up in love. Do I agree with all its contents? Just about as nearly as I do of any books, except the Bible, and I would not agree with all that is in it, if I did not believe it to be the Word of God.

I would suggest in reading the book to look at it from three points of view:

1. As to style or rather as to styles. He has no style of expression. He uses every method of expression on to which language is susceptible. His descriptions are pictures. One will never forget them. He made me see the place where Jesus was born in a new light. Here are his words: "Jesus was born in a stable, a real stable, not the bright, airy portico which Christian painters have created. . . . And not the modern 'Holy Stable', made of plaster of paris. . . . The only clean thing in it is the manger where the owner piles the hay. . . . The filthiest place in the world was the first room of the only pure man ever born of woman." Who could forget such a description?

From this he could go through all the experiences of the emotions to the melting tenderness of pathos. Here are his words on the death of Christ: "Christ was dead. He had died on the Cross in the manner which men had willed, which the Son had chosen, to which the Father had consented. The death struggle was over, and the Jews were satisfied. . . . Christ was dead, as the leaders of the people had wished, but even His last cry had not awakened them." No one gives us more vivid pictures than he.

2. As to history. I don't consider it a work of history as I said before. There are a few fragments of history and some legends. What little history he gives are valuable as suggestions to one who wishes to know more.

3. As to religion. It is a deeply religious work, the outbreathing of an experience as transforming as that of Paul. He is Roman Catholic and made references, only references, to the supposed vicarate of Peter, to the Transubstantiation and to the Infallibility of the Pope, but not by way of argument, just references. Not many readers would notice them at all, if they did not know him to be a Catholic.

His teaching can be summed up from the two following quotations: "As one of the conditions for the arrival of the Kingdom, and at the same time as the very substance of the new order, Jesus demands complete conversion, a revolution of life, of opinions, of intentions. This He called, speaking to Nicodemus, 'the second birth', (page 73) and 'Jesus is no self tormentor, no flagellant.

He does not believe that pain is necessary to conquer evil. . . . And does not expect that true salvation can be won by ulcers or hair shirts." (page 134.)

I feel that no preacher would be disappointed in the book. The Baptist Book Store at Jackson would order it. It costs \$3.50.

—M. K. Thornton.

### REVIVAL AT LIBERTY

On August 10th we closed an eight days' meeting at Liberty. Brother J. H. Lane, pastor of the Central Baptist Church of McComb City, did the preaching. I have never heard a better series of sermons. Brother Lane and I have held many meetings together, but he has improved one hundred per cent both in preaching and in interpretation of the Scriptures. Lane is a great preacher.

The congregations were good notwithstanding there were meetings in progress all around in reach of us. The meeting was designed primarily as a revival among the church members, which was accomplished to a remarkable degree. The indifferent were brought closer to God and the church, the faith of the more faithful wonderfully strengthened, and eleven were added to the church.

Most everybody in and around Liberty belongs to some church, 75 per cent of them being Baptists, and we feel better prepared now to "Feed the flock of God which is among us."

—G. W. Riley, Pastor.

It was the dear old lady's first ride in a taxi and she watched with

growing alarm the driver continually putting his hand outside the car as a signal to the following traffic. At last she became angry.

"Young man," she said, "you look after that car of yours, and watch where you are going. I'll tell you when it starts raining."—Exchange.

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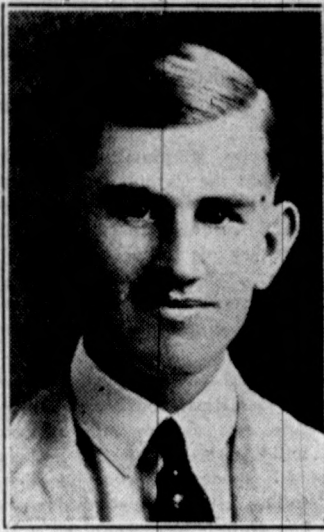
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### THE EDEN REVIVAL

Began July 25th and closed August 3rd, running through two Sundays. Rev. R. A. Eddleman of Lonoke, Ark., did the preaching and W. L. Coper of Blue Mountain, Miss., led the song service. Both helpers did their work well. Eddleman is a man of strong personality and a preacher of great power. He stands close by the Book and every message heads up around the Cross of the Crucified and Risen Christ. He captured and held the people. The song leader did his part well and made many warm friends. There were five added by profession and were baptized. In the closing service a fine young man confessed a call to preach and was given a license. Also three earnest and consecrated young ladies expressed a call to do special work as the way shall open. It was a great revival and we feel happy. Eden Church aspires to be the banner church in the state.

—T. J. Moore, Pastor.

### BETHANY

Just closed a meeting with Bethany, Jeff. Davis County. Had Brother

er Rufus Beckett of Amory with us, and received 17 on profession of faith, one restored.

We turned aside just a bit from the customs of one hundred years, viz: two services and dinner to one service in the day and one at night. Some were fearful, but to our great delight the Lord set His seal of approval on action taken, and sent the folks.

The church remembered Brother Beckett in a material way and were not unmindful of the pastor.

The church and pastor had an experience they had never had. When we returned to the house for the last service, all manner of good things to eat, and to use about a house came tumbling in for the pastor. The preacher never had such an experience. All rejoiced together. We thanked our Heavenly Father for all His blessings and press on.

—J. O. Buckley.

### GREENS CREEK

There has just closed a very gracious meeting at the Greens Creek Church, near Hattiesburg, under the direction of Rev. M. J. Derrick, the membership being greatly revived. Twelve were received by letter, and twenty happy converts were led through a burial with the Saviour into the fold of this wonderful old gospel church. The preaching was of the plain gospel type, setting forth sinners lost because of the Adamic sin, and fall of the entire human family, and salvation only through the acceptance of the grace of our Saviour Jesus Christ, and it was in many ways the most remarkable meeting the writer has ever had the privilege of attending. The Spirit had his way, and sinners accepted the word of God with seemingly as little resistance as possible. We give all the glory to God and pray that his servant may be kept humble and Christ like as certainly characterized him through the entire meeting. The singing was conducted by Professor Vance, assisted at the piano by his good wife, and was of the highest order, adding much to

the interest and effectuality of the services.

Brother Derrick has been the worthy pastor of this noble band for three years and the relationship existing between church and pastor is the very highest proof that this good man of God is accomplishing lasting good in the kingdom work.

Having resigned the work at Fifth Avenue Church, Hattiesburg, he has been engaged for the past several weeks in a number of meetings and is now with Brother Dan Moulder in Smith County.

Sincerely,

—W. S. Temple,  
Hattiesburg, Miss.

### A GREAT MEETING AT THE NEW SIGHT BAPTIST CHURCH

New Sight Baptist Church, five miles north of Brookhaven, Miss., has had an unusual experience in her annual meeting conducted by Dr. M. O. Patterson. The distinguishing feature of this meeting was the way Dr. Patterson so ably led the members of this little new church to realize their full duty as a church. He would not have our people in the least to discount the importance of winning souls for Christ, but he would have us realize that members alone will not make a real Baptist Church.

Would that all who come into our churches were thoroughly imbued with the unshaken conviction and determination to be one hundred per cent members, as he would have us be. This within itself would bring a new day to our country Baptist churches.

—A Member.

### ANTIOCH

Have closed a fine meeting with Antioch Church, this county, with ten additions to the church and a genuine church revival, one of the best meetings in the history of the church.

I begin a meeting the 10th with

Pastor J. O. Buckley at Bunker Hill, Marion County. This has been a good summer with me. The Lord has been gracious to me and given me fine meetings every where I have gone, for which I am so grateful.

Best wishes,

—J. B. Quin.

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# PLACE AND TIME OF NEXT MEETING OF DISTRICT ASSOCIATIONS

Please keep this for reference. If you find any corrections are needed let us know.—Editor.

Association	Place	Time
Alcorn County—Union, 12 Mi. SW Corinth		Sept. 4-5, 1924
Bay Springs—New Fellowship, 8 Mi. S. Hickory		Sept. 24, 1924
Benton County—Ashland, 18 Mi. E. Holly Springs		Sept. 10, 1924
Bethel (L. M.)—Rock Hill, 3 Mi. N. Sumrall		Sept. 20, 1924
Black Creek—		
Bolivar Co.—Cleveland		Oct. 9, 1924
Calhoun Co.—Slate Springs, 10 Mi. S. Calhoun City		Sept. 16, 1924
Carroll County—New Salem, NW Vaiden		Oct. 7-8, 1924
Chickasaw Co.—Shiloh, 7 Mi. NW Okolona		Oct. 9, 1924
Choctaw Co.—Fellowship, 4 Mi. SW Mathiston		Oct. 2, 1924
Clarke Co.—Union, 10 Mi. N. Quitman		Nov. 19-20, 1924
Coldwater—Oak Grove, 6 Mi. W. Hernando		Sept. 10-11, 1924
Columbus—Pleasant Hill, 5 Mi. fr. Steens, 9 Mi. fr. Columbus		Oct. 10, 1924
Copiah—Sardis, 8 Mi. E. Hazlehurst		Oct. 14, 1924
Covington—Rock Hill, 2 Mi. SW Mt. Olive		Oct. 9-10, 1924
Deer Creek—Leland		Sept. 16, 1924
Delta—Tutwiler		Oct. 1, 1924
Franklin—Providence, 6 Mi. W. Meadville		Sept. 25, 1924
George Co.—Agricola, 10 Mi. SE Lucedale		Oct. 15-16, 1924
Greene Co.—Cedar Grove, 5 Mi. from Avera		Nov. 16, 1924
Grenada Co.—Graysport, 12 Mi. E. Grenada		Sept. 10, 1924
Gulf Coast—Fort Bayou, N. Ocean Springs		Sept. 11, 1924
Hancock Co.—Logtown		Sept. 13, 1924
Hinds County—Raymond		Oct. 11-12, 1924
Holmes Co.—Sharon, 3 Mi. W. Durant		Oct. 14-15, 1924
Itawamba Co.—New Home, 6 Mi. E. Fulton		Oct. 9-10, 1924
Jeff Davis Co.—Carson, on M. C. R. R.		Sept. 26, 1924
Jones County—Mt. Olive, 15 Mi. W. Laurel		Sept. 30-Oct. 1, 1924
Judson (L. M.)—Mantache, 12 Mi. E. Tupelo		Sept. 16, 1924
Kemper Co.—Bay Springs, 6 Mi. W. Porterville		Oct. 24-25-26, 1924
Association	Place	Time
Kosciusko—Bear Creek, 3 Mi. N. McCool		Oct. 17, 1924
Lafayette Co.—New Hope, 17 Mi. NW Oxford		Sept. 16, 1924
Landmark (L. M.)—Sharon		Oct. 4, 1924
Lauderdale—Pine Grove, 15 Mi. NW Meridian		Oct. 3, 1924
Lawrence Co.—Crooked Creek, 1 Mi. N. Hooker		Sept. 2, 1924
Leake Co.—Bethel, 18 Mi. from Kosciusko		Oct. 10, 1924
Lebanon—Corinth, 3 Mi. W. Purvis		Sept. 10, 1924
Lee County—Sherman, on Frisco R. R.		Sept. 11-12, 1924
Liberty—Center Grove, 16 Mi. SE Meridian		Oct. 4, 1924
Lincoln Co.—Pleasant Grove, 11 Mi. W. Brookhaven		Oct. 17, 1924
Madison Co.—Flora		Oct. 7, 1924
Marion Co.—Shiloh, 4 Mi. from Kokomo		Sept. 12-13-14, 1924
Marshall Co.—Salem, 8 Mi. S. Potts Camp		Sept. 24, 1924
Mississippi—Gloster		Oct. 9, 1924
Monroe Co.—Central Grove, 8 Mi. W. Amory		Sept. 11-12, 1924
Montgomery Co.—Poplar Springs, 8 Mi. SE Kilmichael		Oct. 21-22, 1924
Mt. Pisgah—Poplar, 10 Mi. W. Decatur		Sept. 20, 1924
Neshoba Co.—Bethsaida, 10 Mi. SE Philadelphia		Sept. 26-27-28, 1924
New Choctaw—Bethany, 10 Mi. W. Philadelphia		Oct. 17-19, 1924
Newton Co.—Chunky		Oct. 8-9, 1924
Noxubee Co.—Brooksville		Sept. 30, 1924
Oktibbeha—Pine Grove, 8 Mi. E. Union		Oct. 4, 1924
Oktibbeha Co.—Longview, on I. C. R. R.		Sept. 18-19, 1924
Panola Co.—Batesville, on I. C. R. R.		Sept. 16, 1924
Pearl River Co.—Picayune, on Southern R. R.		Sept. 25-26, 1924
Pearl Valley—Fellowship, 4 Mi. W. Philadelphia		Oct. 11, 1924
Perry County—Indian Springs, E. Hattiesburg		Oct. 2, 1924
Pike Co.—South McComb		Oct. 1-2, 1924
Pontotoc Co.—Furrs, 8 Mi. E. Pontotoc		Sept. 18-19, 1924
Prentiss Co.—		Sept. 13-14, 1924
Rankin Co.—Clear Creek, 10 Mi. NE D'Lo		Oct. 1, 1924
Red Creek (L. M.)—Sunflower, 4 Mi. E. Ten Mile		Sept. 27, 1924
Riverside—Tunica		Oct. 23, 1924
Scott Co.—Lake		Oct. 1, 1924
Simpson Co.—Weathersby, on G. & S. I. R. R.		Oct. 7-8, 1924
Smith Co.—Goodwater, 19 Mi. S. Forest		Oct. 15-16, 1924
Sunflower Co.—Jones Bayou, near Boyle		Oct. 23, 1924
Tallahatchie—Cascilla, 18 Mi. S. Charleston		Oct. 2-3, 1924
Tate Co.—Senatobia		Oct. 9-10, 1924
Tippah Co.—Palmer, 3 Mi. S. Ripley		Sept. 24, 1924
Tishomingo—Highland, 2 Mi. E. Tishomingo		Oct. 7, 1924
Union—Union, 21 Mi. SE Fayette		Oct. 8-9, 1924
Union Co.—Pleasant Hill, 5 Mi. NE New Albany		Sept. 16, 1924
Walthall Co.—Union, 3 Mi. N. Tylertown		Oct. 3, 1924
Washington—Sweetwater, SW Leakesville		Oct. 11, 1924
Wayne Co.—Mt. Zion, 4 Mi. SE Winchester		Oct. 23, 1924
Webster Co.—		
Winston Co.—Bethel, 12 Mi. E. Louisville		Oct. 10, 1924
Yalobusha Co.—Pine Grove, 10 Mi. SE Coffeeville		Sept. 25, 1924
Yazoo Co.—Yazoo City		Oct. 16-17, 1924
Zion—Cross Roads, 4 Mi. W. Cumberland		Oct. 1-2, 1924

## ST. CHARLES, MO.

A queer situation indeed one says when he learns that in St. Charles County, Missouri, one of the largest counties in that state, is only one Baptist Church and that possibly the youngest minister in the Convention is pastor there, and a Mississippi boy.

St. Charles, Missouri, is a delightful city, but the Catholic church predominates. There are two huge Catholic churches there and six parochial schools and strange enough the pastor of the Baptist Church was raised a Catholic and has only been out of that church a little over a year.

Brother James Howell Street (Jimmie) of Hattiesburg and Laurel, Miss., is now serving the church. The building is among the best in the state, modern in every respect. Under The Little Minister's leadership the church has organized a library, a church newspaper and many other things and the church has more than doubled its membership.

On the 10th of this month the Rev. A. L. O'Brian and his wife of Hattiesburg, the Little Minister's mother and father-in-law visited him and the church had a red letter day. An all day rally was held with dinner at the church. Brother O'Brian preached to us and lectured to us, while Mrs. O'Brian explained W. M. U. work to the ladies.

Strange enough, on taking the church The Little Minister had never seen the Lord's Supper given but once in a Baptist Church, had seen no other baptism save his own and no marriage in a Protestant church save two and had never seen a Protestant funeral. He only attended a Seminary a few months and it is amusing to see him studying the Sunday School lessons like a child of six or seven and reading the Bible like a boy.

In Mississippi he was a newspaper man. Recently in Mississippi he held a big revival meeting in Piave. This young man was licensed and baptized at the same time and the following Sunday supplied for Rev. W. S. Allen at Hattiesburg. He knew absolutely nothing about the government of a Baptist Church when he went to St. Charles after he had been preaching six months. The St. Charles Church now has almost two hundred members. Brother Street was asked how he managed to handle a big church when he didn't know the difference between John the Baptist and the Apostle John. "I went by my Bible from cover to cover. I didn't advertise the fact that I was so green and ignorant and not until after I had served my church six months did I tell that I had never baptized, etc., any one until I came here. However, I go along o. k. and most of my members thought I had been a preacher a long time. They 'most laughed out loud when I told them. It was a queer sensation I tell you administering the Lord's Supper when I had never taken it myself and had never seen it administered. When the Bible said pray we prayed and when the Bible said sing we sang."

## IN MEMORIAM

### Maude Cupit

On August 9th God called, and the spirit of Maude Cupit quietly answered by slipping away from us.

She was the only daughter of Burch Cupit of Union Church. Though but nine years old, she bore all of her suffering with all patience. She was brave to the end.

With the skill of the best physicians, the kind, patient care of nurses, and the constant watchfulness of anxious parents and friends, God's plan for the little girl, the joy of her home, could not be changed.

Loved ones, do not grieve, for her going is not a loss, but one added to the number who are waiting to welcome you when your call comes.

—Her Cousin.

### FLORENCE

"Praise ye the Lord."

Our revival closed yesterday afternoon. Brother J. A. Taylor came to us Sunday morning and stayed with us until noon Friday. He exalted Christ as the sinner's only hope, and there were twenty-one to confess Christ as their Saviour by following Him in baptism. Five came by letter, making twenty-six in all.

To God we give all the praise.

—L. I. Thompson.

### THE OAK GROVE REVIVAL, SMITH COUNTY

Our revival began Sunday, July 27th, and continued for six days, with Dr. M. O. Patterson doing the preaching, so it goes without saying that the gospel was absolutely preached during these days. Someone said that Dr. Patterson took all the cotton out of his mouth. As to myself I want to say that I never listened to a more earnest exposition of the Scriptures in my life. Every message sounded a note of sympathy for the lost with an earnest appeal to the unsaved to turn to Christ for eternal life.

These messages were so faithfully and earnestly brought to us from time to time by this great man of God, until they did not only result in the salvation of twenty-seven souls but brought the church closer to Christ, and the individual member nearer his fellow-member. As pastor I want to say that our church is in far better condition spiritually than it was before Dr. Patterson came to us. The pastor and the church as a whole love and appreciate him more now than ever before, notwithstanding the fact, I, as a humble student of his, learned to love him during my college days.

To prove their love and appreciation for Dr. Patterson, we invited him unanimously to do the preaching for us again next year. Pray for us, brethren, for we need your prayers.

Yours in Christ,

—A. J. Linton.

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### DUCK HILL

The Duck Hill revival began the fourth Sunday in July and continued for eight days. For two days the pastor did the preaching while waiting for the coming of Dr. B. H. Lovelace of Clinton, who came for the Tuesday evening service and remained till the close. We are very grateful to Clinton for the loan of their splendid pastor for these few days. All who heard him agreed that they never heard better preaching, more to the point, plain, and in perfect accord with the Word. He preached Jesus Christ and Him crucified if we ever heard it done.

The church was in the Spirit to begin with, praying and working as best they could all the while. The best people you ever saw live at Duck Hill. The only fault one might find with them is that they are too good to us and feed too lavishly, but even this is rather agreeable and we did not scold.

Mrs. Dexter, for two years teacher of voice in Grenada Female College, though a strong Baptist, conducted the music. Her work was entirely satisfactory and if you want a director who will give safe and valuable service she can be recommended without hesitation. She will teach private classes in Memphis this winter.

The visible results of the meeting were sixteen additions by baptism and one by letter. These were mostly heads of families. Three husbands and their wives were baptized, also two other heads of families. This is a remarkable occurrence with me. The church I feel is more ready to go forward than when the meeting began.

Dr. Lovelace and the pastor were donated the lovely home of Sister D. D. Wilkins and made monarch of all in sight. Mrs. Wilkins and her daughters were away at Mont Eagle, Tenn., for the mother's health, so we two parsons had the time of our lives there eating, sleeping and studying. Big Brother Ern Wilkins supervised our bachelor's hall and supplied the things necessary for our appetites for breakfast.

Brother R. C. Fox was away for his health and Brother B. E. Embry, Sr., was unable to attend, for he has been confined to his room for months, but we had the assurance that both were praying for the meeting, so they were present in the spirit though we missed their visible presence sorely.

The meeting was a victory over satan and over sin and shows the power of the simple gospel when preached in the Spirit without any foolishness or excitement other than that produced by the simple gospel story in the hands of the Spirit. As Brother J. E. Heath wrote the pastor after the meeting closed: "I am praising God for our victory over satan last week".

—Pastor.

### WEST UNION

Beginning first Sunday in August we began our annual meeting at the above mentioned church. On Monday morning Brother Horatio Mitchell of Rio, La., joined us, and until

Friday night he preached to the largest crowds that ever have been seen at this place. The preaching was of a very high order, holding the people with a grip of intense interest which was evident certainty of the presence of the Holy Spirit with great power.

Strong men and women, not a few, wept and publicly confessed their sins. The church was greatly exercised and revived. We thought at the beginning that there were not many to join the church, but Friday morning we met at the beautiful Bolochitto River and I buried with Christ in baptism eleven happy believers and there were four by letter. At the last service Friday night there was a scene out of the ordinary. Four strong young men and one woman came down to the front and said, "We are members of the church, but lost. Pray for us that we may be saved." After some of the most earnest prayers I have ever heard they all professed that they were saved.

All in all it was one of the very best meetings I have seen in a long

time. I think the church will move now on higher grounds.

Our meeting at Carriere will begin the second Sunday in September with Brother O. P. Estes to help us. We crave the prayers of all the saints for a great meeting. In it all may our Father and Jesus our Saviour be glorified.—J. J. Walker.

Safe Secrets.—She—"How is it that widows generally manage to marry again?"

He—"Because dead men tell no tales."—Harper's Magazine.

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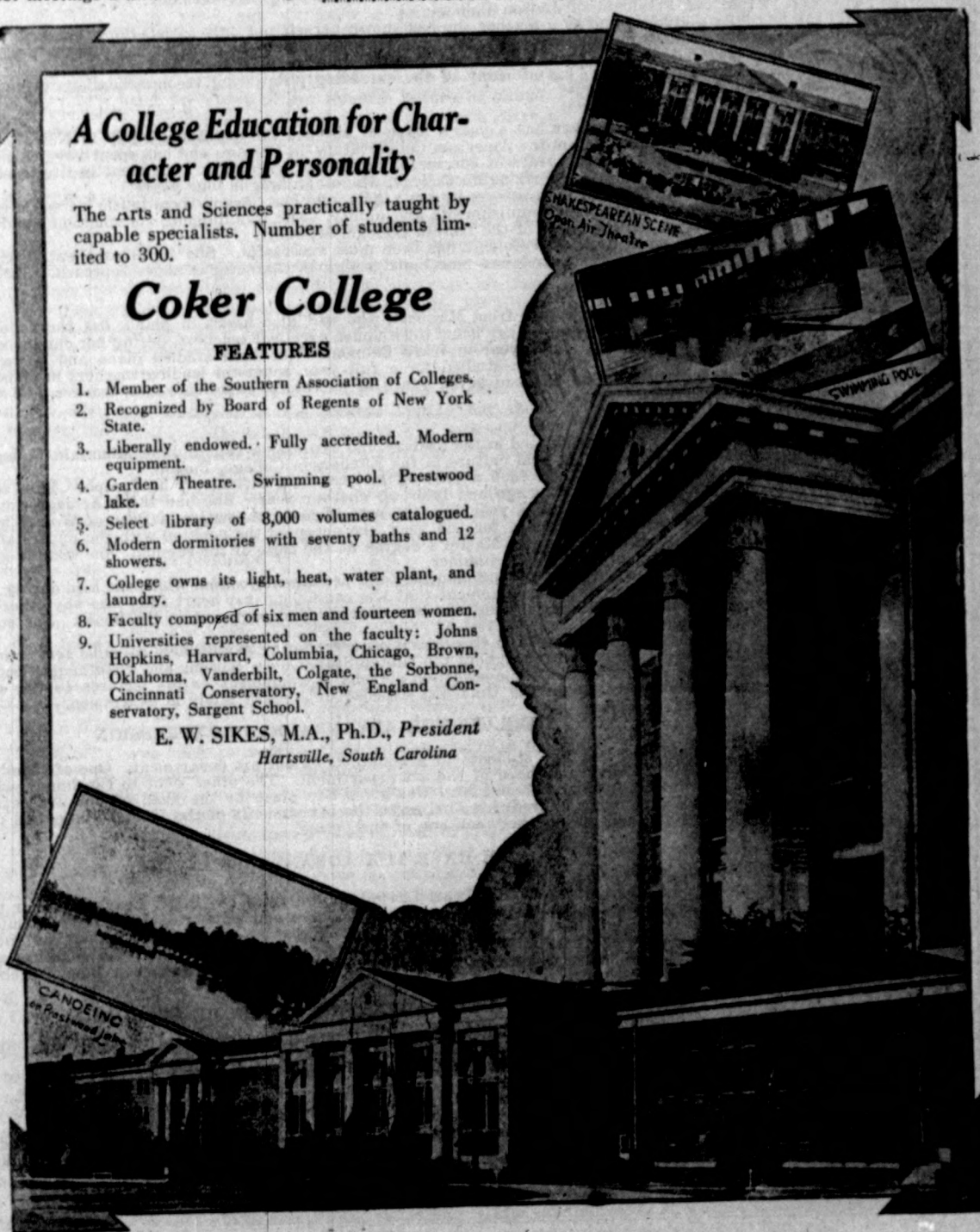
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## Coker College

### FEATURES

1. Member of the Southern Association of Colleges.
2. Recognized by Board of Regents of New York State.
3. Liberally endowed. Fully accredited. Modern equipment.
4. Garden Theatre. Swimming pool. Prestwood lake.
5. Select library of 8,000 volumes catalogued.
6. Modern dormitories with seventy baths and 12 showers.
7. College owns its light, heat, water plant, and laundry.
8. Faculty composed of six men and fourteen women.
9. Universities represented on the faculty: Johns Hopkins, Harvard, Columbia, Chicago, Brown, Oklahoma, Vanderbilt, Colgate, the Sorbonne, Cincinnati Conservatory, New England Conservatory, Sargent School.

E. W. SIKES, M.A., Ph.D., President  
Hartsville, South Carolina



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# BLUE MOUNTAIN COLLEGE

## I. MUSIC.

### 1. Facts.

- (A). Miss Regina Chastain, now a prominent teacher in Tampa, Fla., graduated in our music department and upon the work done here entered senior at the New England Conservatory, and graduated in one year. She was immediately employed as a teacher of music in Woman's College, Hattiesburg, Miss.
- (B). Miss Ona Martin, of Donaphan, Mo., graduated in our music department and upon the work done here entered senior at the American Conservatory, Chicago, and graduated in one year.
- (C). Our music department is stronger now than it was when the above students graduated.

### 2. Faculty.

- (A). Our director of music, Miss Gertrude Lowry (no kin to the President), has had the best advantages in the study of music of any lady teacher I have ever known. She, also, has great native talent.

She graduated in Blue Mountain College in literary and expression, and since that time has had twenty-five years of successful teaching, with much study interspersed. She had four summer terms under Kelso, of Chicago, a number of summer terms under W. H. Sherwood and Mrs. Sherwood, and other famous teachers of Chicago, New York, and Boston. She did the senior piano work in the New England Conservatory. She had a one year course under Prof. Brandenburg, of London, a year under Prof. Barth, Berlin, and a year under Prof. Godowsky, then Director in the Royal Conservatory of Vienna. After all the above, she has spent frequent summers in the musical centers. The above advantages have been interspersed during the years of her teaching. Twice, she has dropped out and studied for a whole year and once for two years. She can prepare students to finish in any conservatory in the United States in one year.

- (B). Miss Moseley, first assistant, comes to us this fall with the following testimonials:

(1). From the Director of Music, Judson College:

"Miss Moseley was my pupil for four years, during which time she was the most brilliant music student in our large school. She holds the degrees of Bachelor of Arts and Bachelor of Music in piano and organ from the Judson College. After a year of post graduate work, she was elected a professor of piano and history of music in Judson College, and for two years has been my first assistant. She has had splendid training. Her pupils have given evidence of her careful and effective instruction.

Miss Moseley has been urged to return to Judson College next year. Her splendid character, keen intellect, industry, and unusually attractive personality have been an inspiration to her pupils and to all of us who know her. She is one of the best teachers we have ever had. Indeed, there is nothing but praise to say of her and I earnestly recommend her as an experienced teacher of piano, organ, history of music, ear training, and harmony."

(2). From the President of Judson College:

"As a student and as a teacher she has shown herself not only satisfactory, but brilliant as a musician. Miss Moseley gave up her position in Judson voluntarily, having been asked to hold on to her present position. She is a young woman of pleasing personality and disposition."

The above are two out of many of the exceedingly flattering recommendations given by those who know her and can be trusted.

### 3. Voice.

Our splendid voice teacher has a year's leave of absence for additional study in New York. Her place is to be filled by Miss Hurd, who graduated from the American Conservatory in Chicago and has spent two years doing additional study in France and Italy. She has had seven years of successful experience teaching in prominent institutions. Note the following testimonial from the President of Martha Washington College, where she taught four years:

"Miss Hurd was held in high esteem by her pupils, and her class in vocal music increased each succeeding year. We regard her as a teacher of superior accomplishments and ability. She was diligent, conscientious, and thorough."

Note this from the President of the Hardin College, Missouri:

"Miss Hurd's work at Hardin College has been most successful. She is an excellent disciplinarian. She gets along well with students and co-workers and her moral and religious character is above reproach. She has made a splendid impression here."

### 4. Violin.

Our violin teacher, Mrs. Taylor from Missouri, who will also assist in piano, has the following record: She studied both piano and violin for twelve years in her home town under excellent teachers, during her childhood and girlhood. She then studied piano, violin, voice, harmony for a year in Ward Belmont. She then studied piano and violin in the Sherwood Conservatory, Chicago, for a half year. She then studied for a full year under the leading teachers in piano and violin in the Peabody Conservatory of Baltimore. She has had seven years of successful experience as a teacher, and we feel that we are fortunate in securing her services.

## II. EXPRESSION.

Miss Elizabeth Purser graduated in the literary and expression course Blue Mountain College and then spent two years in the study of expression and physical culture in the Emerson College, Boston.

After teaching for years, she took a year off and traveled extensively in Europe. After teaching for several years again, she spent a year studying in Chicago and later on another year. She had the B.A. degree in expression from the Columbia College of Expression; however, one year ago, she was offered the position of Dean of Women in that famous institution. After securing from us a leave of absence for one year, she accepted the position with the understanding that she should be allowed to take sufficient work to secure her Master's degree at the close of the session. She secured her Master's degree and has been teaching in their summer school this summer.

Miss Purser was urged to accept permanently the prominent position which she held during last session, but she is returning to Blue Mountain College with the statement that she cannot put her heart fully into any other institution and that she is coming back with the hope of building up here the best expression department in the South. She certainly has the ability to carry out her purpose.

Prof. Booth Lowrey, also, works in this department, rendering particularly valuable service in body building and development of the personality. He is known throughout the United States as a lyceum and chautauqua lecturer and specialist in personal development. His lectures to the whole school on personal development or his lectures to the expression students on the philosophy of expression are worth the time and expense of a year's study in expression.

### WE HAVE THE ADVANTAGES IN EXPRESSION

## III. ART.

Some years ago, we had two students to graduate from our art department. One of them immediately went to one of our prominent Mississippi Colleges as head of the art department. The other went to Cincinnati, where she studied for three solid years in the Cincinnati Art Institute and later was given her place at the head of our art department. During her study in Cincinnati, John Wannamaker offered three prizes to the art students of the United States and Canada for the best productions in certain lines of art, and our teacher took one of the prizes.

### WE HAVE THE ADVANTAGES IN ART

## IV. HOME ECONOMICS.

Our teacher of Home Science is Miss Pearl Leavell, daughter of Dr. R. M. Leavell, former professor in Mississippi College and the University of Mississippi. She took her college course and graduated from Blue Mountain College. She graduated in Home Economics from the University of Mississippi. She spent a year in a prominent millinery department in Atlanta, Ga. She is prepared to give the best instruction in all features of cooking, serving, and dietetics; also in preserving, canning, and similar subjects; also in house decoration and general home arts; also in sewing, fancy stitching, dress-making, hat-making, and other lines of domestic art.

### WE HAVE THE ADVANTAGES IN HOME ECONOMICS

## V. Our library contains over six thousand volumes and has a well qualified, experienced librarian devoting her whole time to making it valuable to the students.

Our laboratories, buildings, grounds, and general equipment were favorably passed upon by a representative of the Southern Association.

Our course of study, terms of admission and graduation, and faculty qualifications were passed upon favorably by a committee of the Southern Association.

Blue Mountain College is better prepared than ever before in her history to give proper care and thorough educational training.

W. T. LOWREY, M.A., LL.D., President,  
Blue Mountain, Miss.

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